SIGILL. SCHOLAE RELIGIONIS PACIFICAE
CONDITA A.D. 1916
PRO
VERITATE
ET
REGNO
DEI
CHARLES HOLBROOK LIBRARY
Pacific School of Religion

"AWAKE THOU THAT SLEEPEST"

PROCRASTINATION
LIONS IN THE PATH
COULD YE NOT WATCH WITH ME ONE HOUR?
THE SENSES AND SLEEP
SLEEP
NIGHT
DAY
NARCOTICS

Articles Republished from
The Christian Science Monitor

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

HOLBROOK LIBRARY
PACIFIC SCHOOL

57081
MKC43
C555a

Copyright, 1917, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

"AWAKE THOU THAT SLEEPEST"

PROCRASTINATION

THE human mind riots in procrastination. It is true that it has made such an idol of the habit that its perpetual obeisances pass almost unknown to itself. At the same time, if the man in the street would be entirely frank with himself, a luxury which is one of the few he is always ready to practice self-denial over, he would discover that the proverb, "Procrastination is the thief of time," is true not only as an abstract relative fact, but as a common truism in the practice of his own and his neighbors' lives.

When Jesus said, to the disciples, "Sufficient unto the day is the evil thereof," he by no means meant, as some people would like to believe, never do today what you can put off until tomorrow. Nevertheless, after eighteen centuries of scholastic and popular theology, Christendom is composed, as Carlyle might have said, of so many millions mostly tomorrowists. In exactly the same way, Mrs. Eddy wrote, on page 485 of Science and Health, "Emerge gently from matter into Spirit." Numbers of readers regard this, without a qualm, as advice to take your time in the process of obeying Paul's advice to "let this mind be

in you, which was also in Christ Jesus." To them gently becomes quite naturally a synonym for slowly. The diver, however, who comes to the surface gently, and without a ripple, invariably does so much more quickly than the one who emerges splashing and beating the surface.

The truth is, of course, that the struggle to know more of Principle cannot be carried on too persistently. The human mind loves relaxation. It makes a law for itself that a certain amount of relaxation is not only desirable but good, not only good but necessary. It, indeed, gets almost angry if its neighbor points out that metaphysically this is a fallacy, and that humanly it is a matter of opinion—of individual demonstration. There is such a thing as making your own limitations a bludgeon for your neighbor. That one man's meat is another man's poison is obvious in the realm of human action. It is only in the realm of the spiritual, or absolute, that law operates scientifically, that is, without variation. And so-called law which varies is not law, but an average of chances.

Mrs. Eddy reduces the whole matter to its true proportion when she writes, on pages 519 and 520 of Science and Health, "The highest and sweetest rest, even from a human standpoint, is in holy work," and this is absolutely unquestionable when the work is

accomplished metaphysically. It is when work is not accomplished metaphysically, when the elements of human will, human desire, human fear, are allowed to enter in, that seeds of dejection and exhaustion begin to sprout, and so excuse is provided for that procrastination which appeals so irresistibly to the senses through which the human mind is expressed. Sleep, for instance, which is the very pivot of materiality, is only an attenuated sense of death. Jesus put this quite plainly when he said, to the disciples, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep."

After all, what is the difference between sleep and death, but one of degree? The man who goes to sleep at night wakes in the morning in his room. The man who dies awakes in another room, in another sphere. But if he had conquered sleep scientifically he would have overcome matter and death. Jesus actually roused Lazarus out of the sleep of death, as an ordinary man wakes another out of ordinary sleep. This, however, was because he knew sleep and death alike to be unrealities. His disciples, who were so spiritually dense that they answered him, speaking of Lazarus, "Lord, if he sleep, he shall do well," could not have done this. Believing that sleep was good, they believed that death was real, and so, no doubt, that a man ought to take a little

time to himself, just, as it were, to assure himself that he was a man.

Now it is quite true that no man knows more truth than the truth he can demonstrate. That, however, is no reason why he should lessen his own power of demonstration by enacting fictitious laws for his neighbors. He must remember that his neighbor, like himself, becomes a law unto himself in the exact proportion in which he assimilates truth, and this is an absolutely scientific fact, because the more truth he assimilates, the more absolutely he becomes obedient to law. Now it is quite certain that the only way to assimilate truth is, as Mrs. Eddy says, on page 392 of Science and Health, to "Stand porter at the door of thought." To be found anywhere, consequently, where you are not in a position to stand porter at the door of thought, is simply to delay your own progress, and as such to become obedient not to law, but to the claim of procrastination, which, as Young so truly said, steals your time.

All persons know perfectly well whether they are remaining porter at the door of thought or not. They know perfectly well whether what they term relaxation is relaxation from the consciousness of Principle or not. If it is relaxation from the consciousness of Principle, it is a loss of time. It may be that they do not know sufficient truth to make the demonstration

of remaining porter at the door of thought for more than a certain number of hours a day, and that the rest of the day has to be spent in relaxation, in rest, or some other sort of forgetfulness of the demands of Principle. In such circumstances they are a law unto themselves, but they should not try to be a law unto their neighbor as well, and to decide how much relaxation that neighbor requires. When they do interfere in this way, they are demonstrating, not Principle, but their own officiousness.

The simple fact is, that every minute taken from the study of divine Science is a loss of time. Mrs. Eddy has made this plain again, and again, and again, in her writings. On page 3 of Science and Health, she writes, "The Divine Being must be reflected by man,—else man is not the image and likeness of the patient, tender, and true, the One 'altogether lovely;' but to understand God is the work of eternity, and demands absolute consecration of thought, energy, and desire." This sums up the situation. Exactly to what extent the individual is capable of maintaining this consecration is his individual problem, and it is one he had best work out for himself without any question of what is good or otherwise for his neighbor. One thing, however, he may always remember, and that is the extremely homely proverb that "Procrastination is the thief of time."

LIONS IN THE PATH

THERE are few things more fatal to successful demonstration than discouragement. It is, of course, a form of mental weakness nourished on ignorance and materiality. Mrs. Eddy makes this very clear, on page 329 of Science and Health, when she writes, "To be discouraged, is to resemble a pupil in addition, who attempts to solve a problem of Euclid, and denies the rule of the problem because he fails in his first effort." Yet a great number of people who turn, for one reason or another, to Christian Science, fall into this particular "Slough of Despond." It lies, as Bunyan pointed out long ago, between every man and Principle, though he put it a little differently. The narrow way drives right through its midst, and the pilgrim will have to sink the fascines of endurance and understanding, under his feet, every inch of the road, if he is to reach the other side, and, even then, when he reaches the "Wicket Gate," he will find it a veritable needle's eye, whilst his own material dimensions are still those of the camel.

Paul summed the whole thing up many times in his letters to the Christian churches, for Paul in his

struggle from sense to Soul had to meet and master all the lions which prowl along this particular path. The writer of Proverbs confined the expression, of course, for his own purpose of illustration, to one peculiar phase of the materiality of the human conciousness: "The slothful man saith, There is a lion in the way; a lion is in the streets," an epigram the man in the street himself has converted into the homely proverb, "Lions in the path." All the same no one knows better than the man in the street that slothfulness is only one of the many lions which roam in the streets of the city of "Good Intent," and produce discouragement of every description. Slothfulness itself is nothing but the mesmerism of the disinclination of the individual, mentally, to bestir himself, and the more material the individual outlook becomes, the greater becomes the disinclination to use the mental faculties. The more the individual permits his thought to travel along material, and therefore sensual, lines, the more real matter becomes to him, and the less real, consequently, the power of the human mind as well as the divine Mind. What is commonly known as a bovine mentality is only a mentality governed supremely by a belief in the reality of matter, and in a corresponding extinction of mind. Such a mentality necessarily and naturally produces slothfulness, and this slothfulness manifests

itself in the disinclination to in any way exert the mentality. When such a condition is reached the human mind begins immediately to find excuses for its own inaction, and these excuses are the lions in its path.

Now once a man is beset by these lions he frequently leaves the street clear to them, and seeks refuge in his house. In other words, having found a reason for not exerting himself, he becomes more and more reconciled to his surrender to matter, and gradually he approaches the mental condition when any exertion is a terror to him, because some lion or another roars at his appearance in the street. After a time the lions, so far from becoming a terror, become his chief argument for a slothfulness which has become not only natural but delightful to him, and he resents to the full the idea, put forward by his neighbors, that if he would face the lions resolutely they would run, and if he pursued them, they would disappear. Instead of that he prefers to go on sleeping in his house, not perceiving that this very wish for sleep is the mesmerism which ultimates in what is known as death. "Sleep and apathy" writes Mrs. Eddy, on page 249 of Science and Health, "are phases of the dream that life, substance, and intelligence are material." Jesus made this quite clear, to the disciples, when he told them that Lazarus slept.

To the man who taught daily in the temple, and who by night abode on the Mount of Olives, death was nothing but a prolonged sleep of the human mind. The disciples, less metaphysical than their Master, declared that if Lazarus slept, he would do well, but Jesus knew that sleep, though actually a necessity to the human consciousness to the exact extent in which that consciousness believes in matter, was, none the less, like every other material phenomenon, however legitimate from a human point of view, a surrender to that sense of apathy which, as Mrs. Eddy says, is founded on the belief that life, substance, and intelligence are material.

The man in the street is convinced that he needs sleep, because he is convinced that his body is a material substance, and that the life it manifests requires sleep to preserve it, and also to maintain the intelligence which is supposed to reside in the material substance of the brain. But, as the man in the street begins to understand divine Science, he begins to realize that life, substance, and intelligence are not material but spiritual, and as such are not subject to material considerations or material laws. His demonstration or proof of this is made in overcoming the so-called material laws, and proving that they are not laws. As he proves that sickness, that hunger, that sorrow, are purely mental conditions, and can be

destroyed mentally, he begins to perceive that all material phenomena are of a similar nature. Then he realizes that as a man learns to comprehend Spirit, he learns to do without sleep, and that this knowledge of the unreality of sleep will teach him, here or hereafter, to conquer death. But prove the unreality of matter he cannot, so long as his mentality which, to do this, has to rebel against the laws of matter, is held in bondage by slothfulness, and frightened by the lions in the street.

A man's sense of discouragement, then, is bounded by his materiality, for belief in materiality is nothing more or less than an absence of spiritual perception. If he really understood that life was spiritual, the claims of matter could not discourage him, in any way, for he would see them as nothing but a lie which could be disproved and so destroyed. The beginner in Christian Science does dimly perceive this, in a glass darkly, but his very inability to demonstrate what he believes, is a proof of his own want of belief. The father of the deaf and dumb child put this into words forever memorable, when he exclaimed, "Lord, I believe; help thou mine unbelief!" That phrase, Mrs. Eddy declares, on page 23 of Science and Health, "expresses the helplessness of a blind faith; whereas the injunction, 'Believe . . . and thou shalt be saved!' demands self-reliant trustworthiness, which includes

spiritual understanding and confides all to God." As a man reaches that self-reliant trustworthiness he ceases any longer to trouble about the lions in the street, for he realizes his power to overcome them, because he has ceased to be a slave to material slothfulness, and has instead consented to let that Mind be in him which was also in Christ Jesus.

COULD YE NOT WATCH WITH ME ONE HOUR?

THE secret of success is consecration. On page 462 of Science and Health, Mrs. Eddy makes this supremely clear, when she explains that divine healing can only be demonstrated by means of a scientific adherence to Principle, though she goes on to insist that "There is nothing difficult nor toilsome in this task, when the way is pointed out; but self-denial, sincerity, Christianity, and persistence alone win the prize, as they usually do in every department of life." This is all so obvious that every one is willing enough to agree to it; and yet, in spite of this obviousness, no one plunges very deeply into the battle with error without learning the full force of Paul's despairing saying, "For the good that I would I do not: but the evil which I would not, that I do."

No one who understands anything at all about Principle is, of course, in the least deceived as to what this means, whether they are prepared to act up to it or not. What stands between every man and Spirit is the veil of matter, the lasciviousness of the flesh. When, as Mrs. Eddy says, the effort is sincere enough,

sufficiently persistent and supported by real self-denial, when, that is to say, the effort of the laborer in the vineyard is based on real consecration, this veil of the flesh can be rent. But when there is hesitation, a halting between the flesh and the Spirit, a sympathy with materiality, the veil of the flesh is apt, if even partially rent, to wrap itself about the intruder, as the spider's web enmeshes the fly, and then follows the wail, "O wretched man that I am! who shall deliver me from the body of this death?"

What is the body of this death except the belief in sentient matter? This material body is the subjective condition of material thought, and it is necessarily precisely as material as the mind which projects it. Mrs. Eddy writing, on pages 476-7 of Science and Health, of Christ Jesus' method of healing, says, "Jesus beheld in Science the perfect man, who appeared to him where sinning mortal man appears to mortals. In this perfect man the Saviour saw God's own likeness, and this correct view of man healed the sick." This is the metaphysical, and the only metaphysical way of healing the sick. The purity of Jesus' consciousness enabled him to see that man had not a sentient material body. He resolved, in plain English, things into thoughts, and, as a consequence, he saw God's idea instead of its material counterfeit, and seeing this he was able to deliver the

human being from his body of death, because the only body he was capable of accepting as real was a spiritual idea. This, however, was only possible to Jesus because he had, persistently and with sincerity, exercised that self-denial which is a denial of a material self.

Now this demonstration is not made, and never has been made, by chattering about Principle. It is made, if it is made, in the course of a stern conflict which has for its object the denial of the material body and the human self, and the recognition of the perfect man, the idea of divine Mind, the image and likeness of Principle The unreality of death, in short, is not demonstrated by the attempt to prolong the existence of a lie, but in the effort to comprehend the eternity of Truth. For precisely as a man gains this knowledge of Truth, he is freed from the imposition of the corresponding lie. So that the realization of the eternity of the divine idea, delivers a man from this body of death, this belief in a carnal body growing out of dust or dead matter, and returning to dust or dead matter.

Jesus put the whole question quite plainly before the world when he said, "Greater love hath no man than this, that a man lay down his life for his friends." All students of the Greek text of the Bible know that the Greek word here translated life really means soul,

and all students of Greek and Hebrew philosophy know that the soul was to the Hebrew or the Greek nothing more or less than the expression of sentient matter. Mrs. Eddy has brought this out, with marvelous clearness, on pages 481-2 of Science and Health, in the words, "When reading the Scriptures, the substitution of the word *sense* for *soul* gives the exact meaning in a majority of cases." In the light of all of this it is clear that when Jesus spoke of a man laying down his soul for his friends, he meant not his human life but his belief of life in matter, in other words his sensuality or belief in sentient matter. In getting rid of this he would necessarily surrender his belief in a carnal mind, and develop more and more his understanding of divine Mind. In doing this he would, then, begin to see, more and more, the perfect man instead of the sinning mortal man, and so begin, in turn, scientifically to heal the sick. What greater love could anyone show to his friend than a conquest of his own sensuality so complete that it would enable him to help to lift that friend out of that belief of sensuality which is death? It was Paul's appreciation of the necessity for the effort to conquer his belief in sensuality by his understanding of Principle which inspired the regret of his words, "For the good that I would I do not"; and it was surely his appreciation of his failure to live up to his own highest

sense of right which made him add "but the evil which I would not, that I do," a realization which drew from him that other sorrowing admission, "O wretched man that I am! who shall deliver me from the body of this death?" or who will enable me to lay down my sensuality for my friend?

It was the mesmerism of this sensuality, against which Paul cried out, that overwhelmed the disciples themselves, in the garden of Gethsemane. Not even the appeal of Jesus to watch with him was powerful enough to subdue that evidence of the senses, that sleep which is death, in the moment of their Master's struggle. Had they joined with him in the effort to destroy the belief of death, the story of Christianity might have been different. As it was, because they had not conquered their sensuality, their belief of life in matter, they yielded to their belief in the refuge of sleep which some day ends in refuge in death, and which once before they had unconsciously yielded to when they said of Lazarus, "Lord, if he sleep, he shall do well." So Lazarus slept, and they slept, and Jesus came and found them asleep, and said unto them, "What, could ye not watch with me one hour?"

THE SENSES AND SLEEP

WHEN Paul, writing to the Galatian church, declared that the Spirit lusted against the flesh and the flesh against the Spirit, he referred, of course, to the perpetual effort of the material senses to drown any spark of spiritual perception in a sea of materiality. When, writing to the Romans, he declared the evil that he would not that he did, and the good he would he did not, he laid emphasis again on the same fact, and when later, in the same letter, he demanded who would deliver him from the body of this death, he connected the entire belief of birth and death, of material existence, that is to say, with the effort to submerge the spiritual instinct in this sea of materiality, thus, through the very apathy to Truth engendered by sensuality, bringing about the inevitable material incident known as death.

So long, consequently, as the human being remains awake to the demands of Spirit, he remains more or less impervious to the suggestions which ultimate in sin, disease, and death. But it is just here that the lusting after apathy, produced by the perpetual lusting of the flesh against the Spirit, wears down, so

constantly, the effort of the human being to, as Mrs. Eddy writes, on page 392 of Science and Health, "Stand porter at the door of thought." What inevitably follows is the apparent victory, for the moment, and in the particular instance, of the flesh over the Spirit. The human being lapses from spiritual consciousness into material unconsciousness, since every mental state in which Spirit is not predominant is, to that extent, unconsciousness. "The parent of all human discord", Mrs. Eddy writes, beginning on page 306 of Science and Health, "was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter."

Now all apathy is part of the Adam-dream. It is all a phase of the dominant sensuousness of the human mind, which takes refuge, from the insistent demands of Spirit, in the mental inertia which is itself only a form of the Adam sleep, and which always finds for the victim an excuse for yielding to it, by arguing to him that he must rest periodically, from the demands of Spirit, by yielding, in the sweet reasonableness of common sense, to the demands of the body. To the man in the street the argument is a perfectly sound one. He admits the reality of matter, he acknowledges the validity of physical law, and therefore in bowing to what he imagines are the

demands of the body, he shows at once, to his own satisfaction at any rate, his common sense and his scientific acquaintance with law. In the case of the Christian Scientist this is different. He denies the reality of matter, and insists that the only reality is the divine Mind, and, therefore, he is in a position to demonstrate the saying of Mrs. Eddy, on pages 519 and 520 of Science and Health, that "The highest and sweetest rest, even from a human standpoint, is in holy work."

It is, therefore, naturally against work that the human mind makes its most pronounced protest. It does not, of course, insist that work is bad, but it does insist that work should be reduced to what it calls a reasonable minimum, and though it is not so particular about the definition of that minimum for its neighbors, it commonly indulges in the perpetual effort to reduce the minimum to a vanishing point for itself. In plain English, it is wholeheartedly on the side of what, on page 2 of the Message to The Mother Church for 1900, Mrs. Eddy calls the intermediate worker. "The intermediate worker", she writes there, "works at times. He says: 'It is my duty to take some time for myself; however, I believe in working when it is convenient.'" It is this belief of taking some time for himself which is, as Shylock says, the badge of all the tribe. Yet to the

man who understands the lusting of the Spirit against the flesh, and the flesh against the Spirit, to the man who knows the insidious temptation referred to by Paul, when he declared that the evil that he would not that he did, and the good he would he did not, the full force of Mrs. Eddy's warning should be apparent, and he should begin to see why Jesus so emphatically defined sleep as death, and so persistently denounced what Mrs. Eddy describes as the Adam-dream.

The most material age has always been the most sensual, whether it be that which produced the appalling society of Rome under the Caesars, or the cyclone of intellectual materialism which men call the Renaissance. On the other hand, the great bursts of spiritual light have always been moments of intense material depression. The martyrs of the Early Church passed through tortures, whether at the hands of the Roman emperors, or of the familiars of the Holy Office, which could never have been faced by the Roman patricians of the era of Commodus or the Italian princes of the Italy of the Renaissance. The martyrs of the Coliseum, like the heretics of the market-place, were, however, men and women intensely alert to the voice of Spirit: they were standing perpetually porters at the doors of thought, and so kept out of their minds that sensual abandonment to matter which produces at once the most ecstatic

sensual enjoyment and the basest fear of material pain. They were, to use the illustration of Jesus, the wise virgins, who had kept the wicks of their spiritual lamps so trimmed, and the reservoirs of their spiritual consciousness so filled with oil, that they were ready at any moment of the day or night to open the doors to every spiritual messenger that knocked upon them. The Roman ladies of the age of Commodus, the Italian nobles of the Renaissance, were the foolish virgins. They slept literally and figuratively. Day and night they were asleep in the senses, and may, indeed, be said to have fulfilled the quaint epigram of the Chinese sage, of passing from the inaction of sleep to the greater inaction of being awake.

Now, it is a simple physical fact that sensualism is akin to sleep, and that the more the human mind gives way to sensuality, in whatever form, the more it is overwhelmed by sleep. The belief, therefore, in pleasure or pain, gained through the senses, is the mesmerism which lulls the human being to rest, the rest of mental apathy and physical sleep, and so places him, in a measure, beyond the help of those spiritual impartations which, in disturbing his apathy and waking him out of sleep, produce a mental condition, at least better able to assimilate Truth than that which he was enjoying before. Principle, Mind, Spirit, it is certain never sleeps. Therefore the fact of being

asleep means that the individual is to that extent separated from Principle. God neither slumbers nor sleeps, therefore this is true also of the image and likeness of God. The human being, the counterfeit of the divine Mind, is compelled by his own material belief both to slumber and sleep, but the periods of slumber and the hours of sleep grow less in proportion, as Mrs. Eddy writes, on page 312 of Science and Health, as "What to material sense seems substance, becomes nothingness, as the sense-dream vanishes and reality appears." Therefore, said Jesus, "What I say unto you I say unto all, Watch."

SLEEP

THE poets, on the whole, have been great materialists, and that, it is to be supposed, is the reason why men in every way so unlike as the authors of "Hudibras" and "Queen Mab," have seen so clearly the invisible link between sleep and death. The alternative would be to credit them with a peculiarly metaphysical insight, for only the materialist or the metaphysician could so clearly see the connection: the one from the very depths of his belief in matter, the other from the clearness of his perception of the unreality of matter. Thus Homer sings, in the Iliad, of

"Death's brother, Sleep"

whilst, on page 65 of her Poems, Mrs. Eddy writes,

"Ah, sleep, twin sister of death and of night!"

The ubiquitous man in the street of Emerson does not, of course, realize what matter even hypothetically is. To him it is "lumps of stuff," such, for instance, as Dr. Johnson's paving stones. Yet, four centuries before the Christian era, Plato was contending against the view which still appealed to the common sense of Dr. Johnson twenty-two centuries later, and which

goes on appealing to the Dr. Johnsons of today in spite of all the arguments of Bishop Berkeley or Lord Kelvin. As a matter of fact, however, all that even the idealism of natural science has accomplished has been to insist that matter is unreal inasmuch as it is a mental phenomenon or a manifestation of energy. This, be it said, only makes the human mind more material than granite, or energy more solid than pig-iron. The reality, in short, is shifted back from the phenomenon of granite or pig-iron to the noumenon or cause of human mind or energy. Consequently the man who sees sleep and death as states of mind is more purely a materialist than the man who sees in them the physical action of matter. Thus Homer writing of "Death's brother, Sleep," or Shelley telling of "Death and his brother Sleep," though their psychology is separated by centuries, are just as completely materialistic in their philosophy as the great doctor in Fleet Street, or the man in the streets of Concord.

The true idealist then is not Plato, is not Berkeley, is not even Lord Kelvin. It is any follower of Jesus of Nazareth who understands his teachings sufficiently to imitate, in some degree, his healing works, for these healing works are the miracles or signs which Jesus himself gave in demonstration of the truth of his metaphysics, and which, in turn, he demanded

from his followers. The idealism of Jesus, however, differed fundamentally from that of Plato, or Berkeley, or Lord Kelvin, in that it denied the reality not only of the material phenomenon, but logically and uncompromisingly of the material noumenon or cause. Jesus stated this, indeed, in the language of his day, in the east, in the most unequivocal terms. "That," he said, to Nicodemus, "which is born of the flesh is flesh; and that which is born of the Spirit is spirit," and this the writer of the Fourth Gospel, speaking of all those demonstrating spiritual perception, paraphrased in the famous passage, "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Now, in exactly the same way that Jesus contrasted matter and Spirit, he used sleep as a synonym for death. "Spirit," he said, to the disciples, "hath not flesh and bones, as ye see me have," whilst he also told them that Lazarus slept, meaning by that that he was dead. There was, however, this abysmal gulf fixed between the teaching of Jesus and Homer, that whereas the Greek and his successors have regarded death and sleep as equally real, Jesus knew that one was as supposititious as the other, and that both were counterfeits of spiritual ideas, and so unreal.

There is no mistaking what Jesus thought about sleep. Not only did he describe it as death in speaking

of Lazarus, but in the parable of the virgins as in the actual incident in Gethsemane, he defined it as the hypnotic influence of materiality. In just the same terms, Mrs. Eddy exposes sleep for what it is, when she writes on pages 306-7 of Science and Health, "The parent of all human discord was the Adam-dream, the deep sleep, in which originated the delusion that life and intelligence proceeded from and passed into matter." Sleep, then, is the expression of pure matter, that is of human mind or energy, as manifested in the birth or death of matter. Jesus knew perfectly well that neither the sleeping forms of the virgins, nor those of the disciples in Gethsemane were anything but material phenomena of which the cause, on the relative or physical plane, was the hypnotism of sensuality or sleep. "The allegory of Adam," Mrs. Eddy writes, on page 17 of "Christian Healing," "when spiritually understood, explains this dream of material life, even the dream of the 'deep sleep' that fell upon Adam when the spiritual senses were hushed by material sense that before had claimed audience with a serpent."

In the case of sleep and death the distinction between the two is, as in the case of all purely relative conditions, one of degree; and by relative, of course, is here implied any condition neither absolute nor spiritual. Sleep is a necessity to the human being

who believes in death, because sleep and death are degrees of the belief of life as material, and so finally having a beginning and an end. If a man knew life to be eternal he would know it to be spiritual, and so never to need what Butler describes as the restorative of sleep, since it is impossible for a finite material action to affect an absolute spiritual condition. Jesus taught the exact contrary of the Butler philosophy. "This is life eternal," he said, "that they might know thee the only true God, and Jesus Christ, whom thou hast sent." In other words, he taught that the true restorative of the human frame was the understanding of spiritual Truth, or the Christ, which would overcome the necessity for sleep.

Jesus, moreover, proved this throughout the entire length of his ministry. The demonstration of the Science he taught lay in proving that the physical laws, which make a man sick, which demand the oblivion of sleep, and which ultimately cause him to die, were not laws, but an ignorance of true law or the Christ. A man who suffers from insomnia believes in some physical law of sickness, but if he could grasp, even partially, the fact that life is eternal, the fear of insomnia would be broken, and he would be able to sleep. If he really understood the law of divine Principle expressed in eternal Life he could, of course, go much further than this, and do without

sleep at all. This is truly what is implied in the Gospel saying with respect to Jesus, "And in the day time he was teaching in the temple; and at night he went out, and abode in the mount that is called the mount of Olives." It was in the night vigil, on the Mount of Olives, that Jesus found the restorative of Life which enabled him to teach the next morning in the temple, because it was there he restored his understanding of the Christ. "The foxes have holes," he said, "and the birds of the air have nests; but the Son of man hath not where to lay his head."

NIGHT

EVERY one knows that marvelous description of night, which the Herr Professor poured out, as he peered down, over the gabled roofs of the great spreading city, wrapped in smoke shot only with the dull gleam of fingers of lamplight. It is a terrible enough picture too, for it leaves the reader with a horrified sense of the vice and abandonment of a city under the cover of darkness. It is curious how from the beginning of time darkness and fear have gone hand in hand, so that they have, in all ages, been synonymous with evil. The ancient peoples of the east treated them as the equivalent of chaos, and it was this, unquestionably, that Milton had in mind when he wrote the familiar lines:

> "A shout that tore hell's concave, and beyond
> Frightened the reign of Chaos and old Night."

Milton, of course, was familiar with the Bible, and, without doubt, knew by heart the thunderous grandeur of the Book of Job, "A land of darkness, as darkness itself; and of the shadow of death, without any order, and where the light is as dark-

ness." But the same cannot be said of Ovid, who wrote:

> "Proh superi! quantum mortalia pectora cæcæ
> Noctis habent!"

which being interpreted is:

> "O ye gods! what darkness as of night
> There is in mortal minds!"

Now what all this means is perfectly clear. It is that the primitive instincts and educated senses of men have led them surely to suspect, even to fear darkness. "Quantæ sunt tenebræ! væ mihi, væ mihi, væ!" is the old medieval saying, "How great is the darkness! woe to me, woe to me, woe!" The figure of speech employed by the medieval writer made use of darkness to convey the idea of spiritual blindness, just as Jesus himself made use of night, in the parable of the foolish virgins. The spiritual blindness, indicated in the metaphor, was, however, paralleled in the physical sleep in the garden of Gethsemane, and brought precisely the same consequences. The foolish virgins were barred out of the kingdom of heaven, for their sensuous sleep was the product of that carnal mindedness which is death, so that the voice of Principle answered their cries, and said, "Verily I say unto you, I know you not"; whilst of the sleepers in Gethsemane, Mrs. Eddy writes, on

page 47 of Science and Health, "The disciples' desertion of their Master in his last earthly struggle was punished; each one came to a violent death except St. John, of whose death we have no record."

In that terrible night struggle in the garden of Gethsemane, Jesus of Nazareth was engaged in battling for that absolute vision of the Christ, which, in the recognition of the eternity of Life, comprises the conquest of death. In this contest he asked his disciples to take part, by meeting and overcoming the mesmerism of night and sleep, through the recognition of the metaphysical fact, later stated by John himself, "God is light, and in him is no darkness at all." In spite of this, their sensuous belief in the harmlessness of and necessity for sleep betrayed the disciples into sleep, so that at last Jesus abandoned them to the mesmeric influence of night and the hypnotism of sleep, with the mournful words, "Sleep on now, and take your rest." None knew better than he the price of that sleep.

Now, all this does not mean that there is any virtue in the effort to give up sleep by will power, but it does mean that in the proportion in which sleep is conquered, death is conquered. Accordingly the sooner it is recognized that sleep is not harmless and is not a necessity, the better for the man who is determined

to prove the spirituality of Life, and so eventually to overcome death. No man, for instance, can arbitrarily give up food and drink. If he did he would substitute the greater errors of starvation and death for the lesser errors of food and material existence. But he can give up being a wine-bibber and a glutton. He can, that is to say, gradually wean himself from the material pleasure of eating and drinking, until he eats in order that he may live, and not for the pleasure of the occasion. It is precisely the same with sleep. But in order to give up sleep, as in order to give up any other sensual pleasure, a man must be convinced of the unreality of matter, so that he may recognize that that which he is giving up is not a harmless phase of material existence, but rather a phase the harmfulness of which has hitherto been veiled. There is no harmless phase of material existence.

Probably had the foolish virgins not waited in the night, and had not the struggle in Gethsemane taken place in the darkness, the virgins and the disciples alike would have risen superior to the mesmerism of the occasion. Both the virgins and the disciples had, however, behind them the world's mental belief in the evil of night and the power of darkness. The ancient peoples had expressed this belief when they undertook the worship of the moon. Later the moon, as

the queen of night, was endowed with all the sensual attributes of the night, and the improving human thought turned in preference to the worship of the sun. In this way the moon became the type of the worship of the lusts of the flesh, in their most material forms, and so it was that the woman clothed with the sun had the moon under her feet. Sleep, then, became the surrender by mankind of their senses during the night, whilst darkness became the typical cloak for the commission of all sins. The metaphorical expression of this is to be found through and through the Bible. "And the earth was without form, and void; and darkness was upon the face of the deep," is the way in which the writer of Genesis gives expression to the metaphor of primeval chaos. Centuries later the Christian author of the Book of Revelation, explaining by means of one metaphor the meaning of another metaphor, showed the world the unreality of night and darkness in the description of the city which lies four square: "And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it." This was a city, the spiritual city, which was not built with hands, and of this city the Revelator declared that in it there shall be no more death.

"Ach, mein Lieber!" sighs the Herr Professor, down there, below the roofs, "under that hideous coverlet

of vapors," in the "stifled hum of midnight," men are dying and men are being born, and the rest lie weltering like salt fish in a barrel, each struggling to get his head above the others. "Such work goes on under that smoke-counterpane."

DAY

IT was a true instinct which animated the ancient peoples when they turned from worship of the moon to the worship of the sun, from the queen of the night to the lord of the day. This change indicated true progress, albeit on the lines of idol worship. Almost for the first time men were casting behind them the shadow of their fears, and beginning to recognize the power of light and Truth. The sun myth, as typified in the worship in turn of Merodach, of Apollo, or of Bel, and ultimately in the kingship of Arthur Pendragon, was, at any rate, more elevating and less mischievous than the moon myth woven round the zigurat, round the dragon, round Tiarmat, or portrayed in the ruin of the Round Table in "that great battle in the west." It would, in short, be curious, if it were not inevitable, to look back and see how, persistently, if slowly, through the centuries, the ever improving human thought has strode from out of darkness toward the light. The secret of this is hidden from the unredeemed human consciousness, but it is to be read, in a measure, by every man who has ever seen, in any degree, the vision of the Christ.

In the old folk tales, or rather in one of the in-

numerable old folk tales, of the struggle between light and darkness, the battle continued long and furiously, until, at last, light thrust a mass of tow into the mouth of darkness. This tow gradually swelled and swelled, until finally the body of darkness or evil was shattered into fragments by the increasing pressure, and the victory of light was assured. This surely is just what Mrs. Eddy implies, on page 476 of Science and Health, when she writes, "Error, urged to its final limits, is self-destroyed." What Mrs. Eddy was showing, in that passage, was that as the vision of the Christ grows clearer and clearer to human eyes, the lie about God and man must cease to deceive. In other words, as the quotation continues, "Error will cease to claim that soul is in body, that life and intelligence are in matter, and that this matter is man." This unfoldment is what, on page 584 of Science and Health, Mrs. Eddy calls "God's day," or, to quote the entire passage, "The objects of time and sense disappear in the illumination of spiritual understanding, and Mind measures time according to the good that is unfolded. This unfolding is God's day, and 'there shall be no night there.'"

Day, then, is the light of spiritual understanding, night the ignorance of human belief. And this ignorance finds its natural expression in the surrender of all material consciousness to sleep. With the

dawn, however, comes the severing of this mesmerism. The recognition of this came even to the primitive man, as he watched the red circle of the sun, flashing into gold, as it rose out of the black abyss of water which his fears pictured as well nigh omnipotent evil:

> "Him let us praise, the golden child that rose
> In the beginning, who was born the Lord—"

So wrote the eastern poet; and, indeed, throughout the entire east, the sunrise was, to the dweller in Babylon or Chaldæa, the beginning of created things. It was the inspiration of his religious fervor; it was the very fons et origo of his philosophy; it gave expression to his first feeble conception of a god, who was a good and not a malignant deity; it was, in short, his earliest picture of a First Cause, God.

These earliest instincts of the primitive, eastern mind still find their expression in the man or woman of today. It is because of this that their emotions respond to the external manifestations of sunlight or cloud, and it is because of this that the promptings of evil claim domination under cover of darkness, and those of good when the glory of the morning rules. To the man in the street these are mere varying emotions which he attributes to his temperament. But the metaphysician knows better, he knows that it is the so-called law of heredity, the supposititious influence of material education, above all, that it is the

fearfulness bred of the senses, which is claiming to control him. As, consequently, he denies the existence of any law but that of Principle, as he goes to school, as it were, to Spirit rather than to matter, he discovers the law which is Principle, and for the relative ignorance of a material cultivation substitutes a spiritual and metaphysical understanding of Principle. Thus sunrise, which, to the primitive man, constituted his earliest and most potent concept of a miracle, becomes to the metaphysician an optical delusion sustained on ignorance. As Mrs. Eddy so truly says, on page 6 of "No and Yes," "To material sense it is plain also that the error of the revolution of the sun around the earth is more apparent than the adverse but true Science of the stellar universe."

Obviously then as a man gains a more metaphysical understanding of the universe, he gains a truer conception of what day and night mean, and he begins to realize the practical necessity of demonstrating the knowledge so obtained. He finds that there is a deep significance in physical conditions and phenomena which he once dismissed as the inevitable operations of nature. He learns that there is no nature outside the realm of Spirit, and no law, save the law of Principle. Therefore, he discovers that he is not controlled by physical nature, but has "dominion also from sea to sea, and from the river unto the ends

of the earth." Consequently, it becomes clear to him that he cannot consent to be governed by the emotions of light and darkness; to be directed when he shall be glad and when he shall fear, when he shall sleep and when he shall remain awake.

This, then is the lesson of day, that light is the symbol of spiritual Truth, the type of all that is real, and that darkness is simply ignorance of this. Even the natural scientist admits that light is positive, and darkness a mere negation. He demonstrates this by the experiment which shows that you can create light, but that the only way in which you can produce darkness is by the exclusion of light. It is this belief in the equality of light and darkness which has led the human being, rioting in his sense of materiality, to shut his eyes to Truth. One day, however, waking, like the Babylonian of old, to a sense of the horror of material darkness, he begins to see the truth shining as it were in the darkness, though the darkness comprehendeth it not. So, little by little, the truth comes to the wakening human consciousness, and man shakes off, little by little, the old mesmeric beliefs which thrive in sleep and darkness. Thus he passes, in his growing vision of the Christ, out of darkness into life, for in the words of the apostle, written to the Christians in the very high place of all materiality, "the night is far spent, the day is at hand."

NARCOTICS

THE significance of the word narcotic is admirably illustrated in the old Greek story which is supposed to have given birth to the word itself. Narcissus, the son of Cephisus, says Ovid, was captivated by the reflection of his own person in a certain fountain. Mistaking this for the nymph of the fountain he strove to reach her, with the result that he was drowned. In the place where he disappeared there grew up the flower named, after him, the narcissus, the eating of which is supposed to produce the numbness of drowning or of the sleep of death. Out of this, then, there gradually grew up the term narcotic, meaning anything soporific, anything producing drowsiness, stupor, or insensibility.

Now anybody who understands anything about the methods of the human mind knows that a drug acts in the exact ratio of the potency attributed to it by that mind. The difference, for instance, between opium and tobacco is solely inherent in the fact that the human mind endows the former with the power to reduce the smoker to insensibility, whilst it limits the power of the latter to that merely of a sedative.

It is, therefore, obvious that the real narcotic, relatively speaking, is not the poppy nor the tobacco plant, but the belief about these in the human mind. Thus a man drugs himself not with the essence of a distilled plant, or the leaf of a sun-baked one, but by the mental pictures conjured up in his own consciousness. "Mortal belief", Mrs. Eddy writes, on page 174 of Science and Health, "is all that enables a drug to cure mortal ailments."

Once all this is perceived the student of Christian Science begins to comprehend how he may drug himself not alone with camomile or whiskey, but with envy, hatred, malice, and all uncharitableness; how he may succumb to narcotics not only in the shape of morphia and tobacco, but in the shape of lust, idleness, and dilettantism. And from this he learns that the final empire over these things is only gained when you reduce them to terms of nothingness. The man who believes in a body will always be subject to lust: the only way to prove your mastery over sleep is by remaining scientifically awake. "The depraved appetite for alcoholic drinks," writes Mrs. Eddy, on page 406 of Science and Health, "tobacco, tea, coffee, opium, is destroyed only by Mind's mastery of the body." And this mastery is acquired just as quickly as the human mind surrenders its belief in the reality of matter, in the face of the overwhelming fact that

the image and likeness of Spirit must be spiritual and not material.

It is consequently evident that anything which numbs a man's spiritual perception, everything which dulls and puts to sleep his consciousness of Truth, must act upon him as a narcotic. The drunkard is just as completely under the influence of a drug as is the laudanum drinker; the man governed by malice is as completely in a state of coma as the man controlled by opium; for this condition of drunkenness or this state of coma is, in the one case as in the other, solely the result of the domination of the flesh, originating in an absence of spiritual control. When, in short, a man goes to sleep as the effect of a narcotic, and wanders, in his dreams, freed from his body, throughout the realm of mortal mind, he may be less subject to the stupor of evil than when he is, apparently actively and intelligently, giving free rein to his appetites and passions, and clutching, in the frenzy of stupefied sensualism, like Narcissus, at the reflection of his own thoughts, mirrored in the fountain of materiality.

The narcotics of the pharmacopœia are, then, only certain well defined instances of the effect of mental morphia on the human mind. What Mrs. Eddy wrote, on page 247 of Science and Health, of physical life, "The acute belief of physical life comes on at a

remote period, and is not so disastrous as the chronic belief", is essentially true of the whole range of mental narcotics. At the mere enumeration of the better defined types, morphia, opium, laudanum the world holds up its hands in pious horror, whilst to the chronic types, summed up, with such pitiless exactness, in Paul's great letter to the Galatians, it either turns a blind eye, or disassociates them from the category of narcotics altogether. Yet what is Paul's category but a summary of mental passions, which, manifested physically, drug a man's mind, and mesmerize his body through the effect of a mental narcotic, which stupefies him so completely as to nullify any effort he may be inclined even to attempt to make to clarify his perception of Principle: "Now the works of the flesh are manifest, which are these; Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings and such like."

Paul, of course, took his teaching from the preaching of Christ Jesus, just as Mrs. Eddy did, centuries later; and Jesus, equally of course, was never tired of insisting on the effects of what may be termed the Narcissus example. When he told the story of the husbandman in whose corn, whilst men slept, the enemy sowed tares, what did he allude to but the

habit of the men to yield themselves prisoners to the narcotics of mortal mind? And when, again, he told that other story of the waiting virgins, what did he allude to but man's surrender to the narcotic of ease in the senses, at the very moment when he ought to be claiming his spiritual birthright? Or, to take another instance out of the history of the primitive church, what happened to Eutychus on that night when Paul preached, till midnight, in that upper room, in the narrow street at Troas, in Mysia, lit by the lights of the house? The New Testament is perfectly clear upon the subject. Seated by the open window, he yielded to the hypnotism of the senses, already so drugged with the narcotic of materiality as not to be able to withstand its mesmerism.

These, obviously, are, as it were, examples taken, haphazard, from the text of the New Testament. They illustrate, however, quite admirably the lesson, which begins in Genesis and ends in Revelation, of the claim of animal magnetism to govern the material universe by deadening the human mind, through the temptations of the flesh, themselves the handmaidens of the belief in narcotics, until the victim is delivered at the gate of hell, bound hand and foot, with the fetters of self-indulgence. After all, this hell is only

the mental suffering which follows, as the night the day, the surrender to the phantom of desire, of evil, indeed, in any guise. Therefore was it that Paul thundered to the Ephesians, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

FREDERICK DIXON.

LAW AND WORK

LOVE FULFILS LAW
THE LOGIC OF CHRISTIAN SCIENCE
UNDISTURBED
GOD'S LAW OF ADJUSTMENT
AUTHORITY

Articles republished from
the Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1916, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

LAW AND WORK

LOVE FULFILS LAW

IN a little book by Professor Drummond we read: "Every one has asked himself the great question of antiquity as of the modern world: What is the *summum bonum*—the supreme good? You have life before you. Once only you can live it. What is the noblest object of desire, the supreme gift to covet?" He then goes on to speak of faith and the need of possessing it, and quotes from Paul, "If I have all faith, so as to remove mountains, but have not love, I am nothing" (Rev. Ver.); to which he adds Paul's striking climax, "Now abideth faith, hope, love, . . . and the greatest of these is love." Professor Drummond therefore called his book "The Greatest Thing in the World," and so beautiful is it, and so unanswerable, that Mrs. Eddy once said she had intended to write such a book herself, but Professor Drummond had done it so well that he had saved her the effort.

Professor Drummond reminds us that Peter says, "Above all things have fervent love among yourselves," and that John goes even farther in his declaration that "God is love." Love being the greatest thing in the world, it should and does demand our attention. What greater need is there than that we

should contemplate it, desire it, and possess it? Love is the potent factor in all good. We may safely say that the work which Christian Scientists do for humanity, the work which tells, the work which brings about demonstration, is inspired by this wonderful love, the greatest thing in the world. When love for humanity takes possession of the heart, it dominates every other affection and desire, unless we except the love for God which is so akin to it. This love for our fellows manifests itself in a constant effort to benefit mankind. Throughout the ages men and women have abandoned the home life, with its beautiful conditions and accompaniments, and devoted themselves unselfishly to the amelioration of sorrow, sickness, sin, and death itself. All this has been done without the knowledge of Christian Science, without the understanding which alone can utterly destroy these enemies of the happiness of man.

This love, the reflection of the Love which we call God, good, is ever impelling us to greater effort, and we cannot afford to ignore His call to a higher life, since only by the measure of the love we entertain in our hearts can we be assured that we are reflecting the divine. "Love is impartial and universal" (Science and Health, p. 13); and is our rock, our bulwark, and our defense. It is also the energy which moves creation; it is the fountain of effort; it is the essence of all true power. It is inexorable in demands which can be answered only by itself. The sooner we become at-one with it, banishing from

consciousness everything unlike God, good, the sooner we become allied with the motive power of the universe.

Wherever we may be, no matter how humble and seemingly unattractive our surroundings, Love can be relied upon to relieve any discomfort of our environment. Whatever our occupation or duty, the manifestation of divine Love ever begets harmony and smooths our way. It puts aside obstruction, wraps us in the folds of infinite compassion, and brings us a consciousness of the effulgence and glory of the divine presence. Whatever our sins, our sufferings, our woes, or our mistakes, Love with its infinite law casts these beliefs into the outer darkness, the nothingness of oblivion, and clothes us in the shining raiment of purity, health, and perfection.

To understand Love means to heal the sick; to manifest Love means to bless mankind. "Clad in the panoply of Love," as Science and Health tells us (p. 571), "human hatred cannot reach you." It is the destroyer of evil, the fulfilment of the law. Do we as Christian Scientists sufficiently understand this? Do we believe it? Do we strive for the presence of this heavenly visitor in consciousness? Are we sure that we want it? When we subject thought to Love's tests, do we wonder why our patients are not always healed, why we are not happy, why our demonstrations lag, why our consciousness is barren of health and joy and peace and dominion?

Mrs. Eddy says, "Keep your minds so filled with Truth and Love, that sin, disease, and death cannot enter them" (The First Church of Christ, Scientist, and Miscellany, p. 210). A mind so filled dominates whatever would oppose the truth, be it sickness, sin, misfortune, or distress of any kind. The hem of the garment, the outermost circle of thought of such a one, effects healing by its touch. In this thought there must be no envy, no criticism, no ambition, no hatred, no malice, not even the unkind avoidance of one's fellows: nothing but the loving desire to reflect the divine consciousness.

In the article on Obedience found in "Miscellaneous Writings" Mrs. Eddy says (p. 117), "Obedience is the offspring of Love; and Love is the Principle of unity, the basis of all right thinking and acting; it fulfils the law." It is therefore seen that the manifestation of Love, which we have been urging, requires obedience to the divine Principle of Life, and to find and understand its rule is the duty of the Christian Scientist. That there should be any divergence of opinion as to the rule governing, is one of the lamentable facts which mortal mind prescribes, and one which all have to meet. The attainment of unity of opinion as to the duty and the rule governing mankind is one of the problems to be solved through the understanding of the ever-presence and all-power of Love.

That people should differ sometimes regarding questions pertaining to the application and use of

Christian Science, is not surprising. Only in axioms and fundamental truths do we find solid ground beneath our feet. These fundamentals of Science, its absolute statements, its positive declarations, its self-evident propositions, we might liken, for purposes of illustration, to the structure or framework of a building. These must conform to the laws of architecture. In order to provide shelter, to be strong, to be able to support its roof, its floors, and the weight that will rest upon it and in it, the structure must scientifically meet all the demands which will be made upon it. But when it comes to the material used in its walls, its ornamentation, its color, its shape, etc., the drapery, so to speak, of the building, it is permitted that climate, environment, expense, taste, and the purpose for which it is constructed, shall govern.

Likewise in the externalization of scientific understanding in man, after the demands of absolute Science are complied with, he is influenced by the class to which he belongs, his environment, his education, the work to which he decides that his understanding must be applied, and by the mental attitude in which Science finds him. Nevertheless, the fundamentals, if properly understood, will influence every part of his being and every line of his thought.

If two men, different in race, color, and training, were to become interested in Christian Science at the same time, it is probable that their ways would immediately begin to converge, and ultimately they

would think much alike on all important subjects. But during this convergence, we can readily see that although the impulsion was the same in each, in belief it would be a long time before the influences that seemingly control mankind could be sufficiently overcome to render them very similar. In our intercourse with our fellows it seems that this condition of things should be recognized, and that we should make due allowance in our estimate of one another for these secondary manifestations. Everything that is not Science is its opposite; this we know and all admit; but every time we meet some one who differs from us in opinion or in the apprehension and scientific rule and action, we need not necessarily think that he must therefore be avoided and condemned. Science should make us very loving, very compassionate and forgiving.

Those who are Christian Scientists well know the temptations and pitfalls through which a Scientist must wend his way; they know the influences which abound in the human mind and how wary and industrious one must be to pursue his course without encountering them; but they also know that the only man there is, is the image and likeness of God, without blemish and without spot. Hence, we have to consider only the condition of thought which we believe governs our neighbor in the main and to forgive an occasional lapse from what we regard as perfection, even as we would desire him to forgive us under like circumstances. The rain falls "on the just and

on the unjust;" the sun shines alike upon the green pastures and upon the desert, which seemingly derives no benefit therefrom, and we are told that "God is no respecter of persons." So the love that is nearest to the divine, "the greatest thing in the world," dwelling in the hearts of men, not only blesses the near and dear ones, but impersonally blesses every one, and everything that the thought of that man embraces.

Speaking of this silent influence of love, Professor Drummond relates: "In the heart of Africa, among the great lakes, I have come across black men and women who remembered the only white man they ever saw before—David Livingstone; and as you cross his footsteps in that dark continent, men's faces light up as they speak of the kind doctor who passed there years ago. They could not understand him; but they felt the love that beat in his heart."

By attuning our hearts to the God who is Love, and by reflecting His radiance upon all that surrounds us, the beauty of our lives will brighten and bless, not only our own pathway, but the pathway of the many who tread with us the rugged road that leads from sense to Soul, where Love is supreme over all.

MRS. KATE DAVIDSON KIMBALL.

THE LOGIC OF CHRISTIAN SCIENCE

LOGIC has been defined as the science on which correct thought depends, the art of attaining, by argument, a correct conclusion, and avoiding an incorrect conclusion. The truths embodied in the theology of Christian Science are based upon a right understanding of God and His attributes, which leads to correct scientific conclusions as to the divine nature of creator and creation. There can be no doubt that the "superb logic" which characterizes all of Mrs. Eddy's writings, makes an appeal to the man on the street who is able to follow and to appreciate the value of the convincing arguments he finds in the teaching of Christian Science. A careful and systematic study of Mrs. Eddy's book, "Science and Health with Key to the Scriptures," and her other writings, will make it apparent to the student that her process of reasoning is the essence of pure logic. Every syllogism in Science and Health is based upon Bible texts. God is perfect, infinite, one, the only creator, and the sequence leads to the conclusion that there is one perfect, infinite creation or universe. God is noumenon, universe is phenomena, the full and complete expression of God. God and man are inseparable—a logical fact uttered by Jesus when he said, "I and my Father are one."

It is a well established rule of all logical processes, that a complete conclusion is as binding and necessary as are the premises from which it is drawn. Mrs. Eddy's argument is distinguished by her insistence on the importance and validity of this rule, in its application to all conclusions relating to God and His attributes. She says: "Inductive or deductive reasoning is correct only as it is spiritual, induced by love and deduced from God, Spirit; only as it makes manifest the infinite nature, including all law and supplying all the needs of man. Wholly hypothetical, inductive reasoning reckons creation as its own creator, seeks cause in effect, and from atom and dust draws its conclusions of Deity and man, law and gospel, leaving science at the beck of material phenomena, or leaving it out of the question. To begin with the divine noumenon, Mind, and to end with the phenomenon, matter, is minus divine logic and plus human hypothesis, with its effects, sin, disease, and death" (The First Church of Christ, Scientist, and Miscellany, p. 349).

By induction, Mrs. Eddy establishes the fact that there is one God, one Mind, by arguing from phenomena to noumenon. She reasons along these lines: The only self-evident thing in the universe is consciousness. If it were possible for consciousness to cease to be, nothing would be evident. Ideas, or conscious identities, emanate from Mind, and there can be only one infinite, perfect Mind. Mrs. Eddy's deductive logic assumes an alone God, a supreme, self-

existent creator. This assumption is warranted by the fact that creation is evident, and exists as the effect of some cause. A passage in "Miscellaneous Writings" (p. 101) illustrates the deductive process of reasoning employed by Mrs. Eddy: "If God is All, and God is good, it follows that all must be good; and no other power, law, or intelligence can exist. On this proof rest premise and conclusion in Science, and the facts that disprove the evidence of the senses."

The test of the logic of Christian Science is found in its practical application to every need of material existence. It solves every problem, answers every query, delivers man from all fear and doubt regarding present and future possibilities, and heals every form of disease, until at length the sinful human nature disappears, and man in the image and likeness of God is understood. Thousands of testimonies of healing are proofs of the power of logical understanding to commute the sentence of sin, disease, and death. Mrs. Eddy makes pertinent comment on the fallacious logic of current theology, in the following passage from "Miscellaneous Writings" (p. 27): "That God, good, creates evil, or aught that can result in evil,—or that Spirit creates its opposite, named matter,—are conclusions that destroy their premise and prove themselves invalid. Here is where Christian Science sticks to its text, and other systems of religion abandon their own logic."

Mrs. Eddy's process of reasoning has always re-

mained constant and loyal to the logic which affirms the allness of infinite Principle, ever present and ever active. She has been consistent in her fidelity to the supreme logic of one perfect creator and one perfect creation. Her reasoning is as clear and definite as is that of mathematics. Mrs. Eddy does not hesitate to carry to its complete conclusion the initial truth of creation recorded in the first verse of Genesis, "In the beginning God created the heaven and the earth." Because God is the only creator of all that is, because God is good, is Life, there can be no opposite of God, no evil, no matter, no sin, sickness, or death, and this logical reasoning comes to the diseased and the sinful, to heal and to give higher and purer ideals of spiritual existence.

A multitude of witnesses give evidence of instantaneous healing, which invariably comes to the individual consciousness which is prepared to acknowledge, at once and without argument, the logical consistency of the reasoning process found in Science and Health. The searcher for truth finds in this book a healing *argumentum ad hominem.* The sick, the discordant, the unhappy, as well as evil thinkers and evil doers, have been healed by a logical comprehension of the scientific fact that an evil or depraved state of mind, or a diseased body, are without a cause. When the sick or the sinful become convinced that it is logically and scientifically impossible for man to be sick or to be less than perfect idea, they are willing to part with a false belief that they

can be separated for an instant from the Mind that is infinite good. The complete teaching of Christian Science includes a universal salvation from the evil brood of counterfeits and lies about the reality of eternal and perfect noumenon and phenomena. Not once after Mrs. Eddy made her spiritual discovery of the oneness and allness of God, did she falter in her serene understanding of the logic of Christian Science.

Is it any wonder, then, that the logician, however loath he may be to admit it, is compelled to admire the mighty logic of Mrs. Eddy's reasoning from premise to conclusion. Or is it any wonder that the weary and heavy laden, the hopeless and forlorn, the sick and the sinner, are encouraged to expect that they may be saved, with the hope of deliverance based on the new-born awakening to an understanding of the truth of being?

WILLARD S. MATTOX.

UNDISTURBED

THE world is crying for peace,—peace among nations, in families, in the heart. Is it willing to pay the price for it? Surely all who covet peace would do well to consider what the word peace means to them; what the peace they would have might mean to some one else. Peace signifies a state of quiet or tranquillity, calm, repose, security, ease; to rest in confidence, quietness of mind or conscience,—and can one be quiet or tranquil if he is fearful, anxious, disturbed? Has he any right to be, if he has work left undone; if he is harboring any wrong thought?

It has been said many times by those who have put their hands to the Christian Science plow: "I thought by being in Christian Science I would find peace; but I seem to be more disturbed than ever. I find more to do than I ever dreamed there could be." Suppose a room dimly lighted by a faint gleam. One comes in and looks it over. There are easy chairs; the room seems richly furnished, spacious; it appears to be very inviting, very comfortable. He heaves a sigh of contentment and sits down to rest. It is very pleasant in this room, and he is quite satisfied to remain there, thinking he has found just what he long has sought. After a time the day begins to break; the light comes in more abundantly, and with

its increase the visitor begins to see that the walls and ceiling are cracked, dusty, stained, and the corners full of cobwebs; the furnishings are shabby, faded, moth-eaten, marred. What is he to do? Shall he cry for the darkness to hide the defects, or welcome the light that has brought the uncovering? take the means he has at hand, go to work, clean and renovate the room, transform it entire by the right renewing? This will mean work, hard, patient, persistent effort on his part, but does any one question that it is worth while?

Science is the search-light of Truth. It reaches every nook and cranny, and will not leave one place for error of any name or nature to hide in: "I form the light, and create darkness: I make peace, and create evil: I the Lord do all these things." Respecting this Mrs. Eddy says, "The prophet referred to divine law as stirring up the belief in evil to its utmost, when bringing it to the surface and reducing it to its common denominator, nothingness" (Science and Health, p. 540). To the deceived thought that would be content with a false sense of peace in the unrenovated room, the light seems trying; it brings to light the objectionable and distressing. Saith the prophet, "The chastisement of our peace was upon him; and with his stripes [to our peace] we are healed." The transgression of a false sense of peace and contentment, which is only another name for blindness (ignorance), is upon every one today, and Truth is declaring, "Let there be light."

If we would have the peace of Jesus the Christ, it must be the peace of overcoming, the peace that comes from first seeing the error to be overcome; that rejoices in the revelations of the light which probes into mortal consciousness, uncovers and discovers all that is unlike the anointed, the one "altogether lovely," tender and true. We must have the "stripes" which rebuke the erroneous belief of peace, and then we shall find in our very warfare the real peace for which we longed.

Some one has well said: "It is well to rise above violence, it is well to rise superior to anger; but if peace means final acquiescence with wrong, if your aim is less than justice and peace for every one, then your peace is a crime." When one finds himself crying for peace, let him ask the questions, "Peace with what? peace in what?" He who is conquering fear, envy, ambition, anxiety, sensitiveness, anger, all the passions, the works of the flesh, is not crying for peace, because he already has it. He is free from agitation, from disturbance. His is not the world-given peace with error, a false sense of peace that is really the opposite of peace, but rather the peace that Jesus promised, the peace of conquered sin. The peace of the greatest conquest carries with it the peace of all other conquests. It attends the overcoming of a false sense of self, the belief of a life apart from God.

It is ours to face the devil, evil, not to run from it. It is ours to render to Cæsar the things which belong to Cæsar, as well as to render to God the things

that are God's. Paul's understanding of Truth did not keep the viper from fastening upon his hand, but it did prevent his being poisoned. John's understanding did not keep him from being thrown into the boiling oil or being exiled to Patmos, but it did prevent the oil from doing him any harm, while on Patmos he received the Revelation. Daniel would not "defile himself with the portion of the king's meat, nor with the wine which he drank." He proved that he could eat pulse and drink water and remain strong and well; nevertheless he was thrown into the lions' den. His understanding did not keep him from being thrown in, but it brought him out unharmed.

The divine promise reads: "When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow thee: when thou walkest through the fire, thou shalt not be burned; neither shall the flame kindle upon thee;" and we find this correlative passage in "Science and Health with Key to the Scriptures" (p. 495): "When the illusion of sickness or sin tempts you, cling steadfastly to God and His idea. Allow nothing but His likeness to abide in your thought. Let neither fear nor doubt overshadow your clear sense and calm trust, that the recognition of life harmonious—as Life eternally is—can destroy any painful sense of, or belief in, that which Life is not." It does not say in either reference, if you pass through the waters, or if the illusion of sickness or sin tempts you or the painful sense comes; it says "when." We have the whole path to

walk, the whole race to run, and there are temptations to be overcome, the wilderness, the fire to go through, our fears to face, and right there we are to find Immanuel, "God with us;" right there we are to find peace, the true peace that passes understanding, because our understanding has been demonstrated.

Just so long as one is afraid of something, he is not at peace, and need not expect to be; he must rise in the strength of God, face the fear, go through the fire and prove it powerless, reduce it to its least common denominator, nothing, then his peace cannot be taken from him or fade away. If in the dim light there is something hidden, covered, we should want the light to uncover it. We should want the light to shine more and more, even though the uncovering does compel us to work, work, work. It is the only peace that is real, that is good for anything, a peace, tranquillity, that cannot be disturbed because it is ours through disturbance overcome. "Undisturbed amid the jarring testimony of the material senses," Mrs. Eddy writes, "Science, still enthroned, is unfolding to mortals the immutable, harmonious, divine Principle, —is unfolding Life and the universe, ever present and eternal" (Science and Health, p. 306).

We cannot separate the Scientist from Science; and so, amid the jarring testimony of the material senses, where the smoke of battle seems the thickest, right there it is ours to acquaint ourselves with God and "be at peace," the peace that will prove abiding and inviolable.

MRS. MARTHA HARRIS BOGUE.

GOD'S LAW OF ADJUSTMENT

MAN lives by divine decree. He is created, governed, supported, and controlled in accord with the law of God. Law means or implies a rule that is established and maintained by power; that which possesses permanence and stability; that which is unchanging, unyielding, and continuous,—"the same yesterday, and today, and forever." The efficiency of law rests entirely in the power that enforces it. A law (so called) that is incapable of being enforced is not law and bears no relationship to law. God is the only creator, the only lawmaker. "All things were made by him; and without him was not any thing made that was made." All the power, action, intelligence, life, and government in the universe belong to God and have always belonged to Him. He is the Supreme Ruler, and does not share His power with another.

Paul said, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." So too we know that "the law of the Spirit of life" frees us from "the law of sin and death." Why? Because all the power there is, is on the side of the law of Life, and that which is opposed to this law of Life is not law at all; it is only belief. In other words, every law of God has behind it infinite

power to enforce it, while the so-called law of sin and death has no foundation, has nothing back of it that it can depend upon.

When we understandingly declare that the law of God is present and is in operation, we have invoked or brought into action the whole law and the power of God. We have declared the truth, God's truth —and that truth of God is the law of annihilation, obliteration, and elimination to everything that is unlike Him. When we have stated this truth, and applied it, as taught in Christian Science, to any discordant belief with which we are confronted, we have done all that we can do and all that is necessary for us to do in the destruction of any manifestation of error that ever claimed to exist. Error, which has no place in divine Mind, claims to exist in human thought. When we have put it out of human thought, we have driven it out of the only place where it ever pretended to have a foothold, and thereafter to us it becomes nothing.

There is a law of God that is applicable to every conceivable phase of human experience, and no situation or condition can present itself to mortal thought which can possibly exist outside of the direct influence of this infinite law. The effect of the operation of law is always to correct and govern, to harmonize and adjust. Whatever is out of order or discordant can have no basic Principle of its own but must come under the direct government of God through what may be termed God's law of adjustment. We are

not responsible for the carrying out of this law. In fact we can do nothing in any way to increase, stimulate, or intensify the action or operation of divine Mind, since it is constantly present, always operative, and never ceases to assert and declare itself when rightly appealed to. All we have to do is scientifically to bring this law of adjustment into contact with our unfinished problem, and when we have done this we have performed our full duty. Some one may say, "How can the law of God, operating mentally, affect my problem, which is physical?" This is easily understood when it is realized that the problem is not physical but mental. First we must know that all is Mind and that there is no such thing as matter, and thus exclude from thought the offending material sense.

The original definition of the word disease is lack of ease,—discomfort, uneasiness, trouble, disquiet, annoyance, injury. "Disease," Mrs. Eddy says, "is an image of thought externalized. The mental state is called a material state. Whatever is cherished in mortal mind as the physical condition is imaged forth on the body" (Science and Health, p. 411). This also applies to heat, cold, hunger, poverty, or any form of discord, all of which are mental, though mortal mind regards them as material states. It can therefore be easily seen how the law of God, which is mental, can be applied to a physical problem.

In reality the problem is not physical, but purely mental, and is the direct result of some thought cher-

ished in mortal mind. If a man were in prison, there is a law of God which is applicable to his condition and which, if properly applied, would procure his release. If a man were drowning in mid-ocean with apparently no human help at hand, there is a law of God which, when rightly appealed to, would bring about his rescue. Does the reader doubt this? Then he must believe that it is possible for man to find himself in a condition where God cannot help him. If one were in a burning building or a railroad accident, or if he were in a den of lions, there is a law of God which would at once adjust the apparent material circumstances so as instantaneously to bring about his complete deliverance.

It is not necessary for us to know in each individual case just what this law of God is, nor how it is going to operate, and an attempted investigation into the why and wherefore would only serve to interfere with its operation and hinder the demonstration. Any fear on our part, occasioned by the fact that divine Mind does not know of our plight, or that infinite wisdom lacks the intelligence necessary to bring about a rescue, should be instantly put out of thought. On page 62 of Science and Health we read: "The divine Mind, which forms the bud and blossom, will care for the human body, even as it clothes the lily; but let no mortal interfere with God's government by thrusting in the laws of erring, human concepts." The trouble with us usually is that we want to know just how God is going to help us and when the good

results are to be experienced; then we will pass judgment upon it and decide whether we are ready to trust our case in His hands.

Let us see, then, where God's law of adjustment operates. God has no need of being adjusted. The only place where there is any demand for adjustment is in human consciousness; but unless human consciousness appeals to the divine law, unless it is willing and ready to lay down its own sense of human will and stop human planning, put aside human pride, ambition, and vanity, there is no room for the law of adjustment to operate.

When we in our helplessness reach the point where we see we are unable of ourselves to do anything, and then call upon God to aid us; when we are ready to show our willingness to abandon our own plans, our own opinions, our own sense of what ought to be done under the circumstances, and have no fear as to the consequences,—then God's law will take possession of and govern the whole situation. We cannot expect, however, that this law will operate in our behalf if we indulge any preconceived ideas as to how it should do its work. We must completely abandon our own view of things and say, "Not my will, but thine, be done." If this step is taken with confidence and a full trust that God is capable of taking care of every circumstance, then no power on earth can prevent the natural, rightful, and legitimate adjustment of all discordant conditions.

This law of adjustment is the universal law of

Love, which bestows its blessings on all alike. It does not take from one and give to another. It does not withhold itself under any circumstances, but is ready, and waiting to operate as soon as the invitation is given and human will is set aside. "Whatever holds human thought in line with unselfed love," our Leader says, "receives directly the divine power" (Science and Health, p. 192). When we reach the point where we can in confidence and in trust leave everything to the settlement of God's law of adjustment, it will immediately relieve us of all sense of personal responsibility, remove anxiety and fear, and bring peace, comfort, and the assurance of God's protecting care.

The most satisfying and comforting sense of peace and joy always follows the willingness on our part to allow God to control every situation for us through His law of adjustment. When we understand that infinite Mind is the ruler of the universe, that every idea of God is forever in its proper place, that no condition or circumstance can arise whereby a mistake can find lodgment in God's plan, then we have the complete assurance that God is capable of adjusting everything as it should be. The fact is that all things are already in their rightful place; that no interference or lack of adjustment can really occur. It is only to the unenlightened human sense that there can be any such thing as discord. God's universe is always in perfect adjustment, and all His ideas work together forever in perfect harmony.

When we are willing to give up our frightened and uncertain sense of things and let the divine Mind govern, then and then only shall we behold that "all things work together for good to them that love God." The discord which seems to be apparent is only what mortal mind believes, whether it be sickness, discomfort, annoyance, or trouble of any kind. When we are willing to relinquish our present views, even though we may believe we are in the right and another in the wrong, we shall not suffer by laying down our human opinions, but rather find that the law of God is ready and active in the right adjustment of everything involved. It may sometimes seem hard when we feel that we are oppressed or imposed upon, to stop resisting, but if our faith in the power of Truth to adjust all things is sufficient, we should be glad of the opportunity to relinquish our claims and place our trust in infinite wisdom, which will adjust everything according to its own unerring law. There is no such thing as failure in the divine Mind. God is never defeated, and those who stand with Him will always receive the benefits of a victory over error.

What then are we to do when we find ourselves involved in a controversy, in a dispute, or in an unpleasant situation of any kind? What are we to do when we have been attacked and maligned, misrepresented or abused? Should we endeavor to return in kind what has been done to us? This would not be appealing to God's law of adjustment. So long as we endeavor to settle the difficulty ourselves, we are

interfering with the action of the law of God. Under any circumstance of this kind it will avail us nothing to fight back. We simply show our human weakness when we take the matter into our own hands and attempt either to punish our enemies or to extricate ourselves through any virtue of our own.

In the Sermon on the Mount, that wonderful message which he left for the guidance of all humanity, Jesus said, "But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also." In other words, is it not better to be smitten twice than to fight back? He further adds, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also." Even if we are unjustly deprived of what rightfully belongs to us, is it not better to suffer a second invasion than to fight back? Again he said: "Whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee turn not thou away." If the giving is done in a righteous cause and with the right motive, we can lose nothing thereby. Remember the words of our Leader: "Giving does not impoverish us in the service of our Maker, neither does withholding enrich us" (Science and Health, p. 79).

Jesus again says: "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and

persecute you." Why all this? The answer is given in Jesus' own words, "That ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust." Here we see that divine Love is no respecter of persons and makes no distinctions in showering its blessings on what seems to be evil as well as on the good. Jesus adds: "For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect."

When there seem to be two ways of working out a problem in business or in any of the various walks of life, and we decide on a way which seems best, how can we tell, when there are so many arguments against that way, whether the decision is based on Truth or error? Here is a question which can be decided only through the demonstration of God's law of adjustment. There are times when human wisdom is inadequate to tell us just what is the right thing to be done. Under such circumstances there is nothing for us to do but to choose that which seems to be in accord with our highest sense of right, knowing that God's law of adjustment regulates and governs all things; and even if we choose the wrong way, we as Christian Scientists have a right to know that God will not allow us to continue in a mistake, but will show us the right way and compel us to walk therein.

When we have reached the point where we are willing to do what seems to us to be best and then leave the problem with God, knowing that He will adjust everything according to His unchanging law, we can then withdraw ourselves entirely from the proposition, drop all sense of responsibility, and feel secure in the knowledge that God corrects and governs all things righteously. All we ever need to do is that which is pleasing in the sight of God, that which conforms to divine requirements. If our good is evilly spoken of, this does not affect the situation in any degree, since God does not hold us accountable for the action of others. Our responsibility ceases when we have complied with the demands of good, and there we can afford to let any question rest. It makes no difference how much is at stake or what is involved, if we succeed in getting ourselves out of the way, we can then be satisfied with the words of the prophet, "The battle is not yours, but God's . . . set yourselves, stand ye still, and see the salvation of the Lord."

We cannot hope to work out of this human sense of existence without making mistakes. We may make many, but will profit by them all. We are at liberty to change our belief of things as often as we get new light. We should not let our vanity compel us to adhere to a proposition simply because we have taken a stand thereon. We should be willing to relinquish our former views and change our thought on any subject as often as wisdom furnishes us enlightenment.

Christian Scientists are sometimes accused of being changeable. What if they are, if it is always God that changes them? Is a Christian Scientist any less a Scientist because he changes his mind? Is a general less fit to lead his army because in the heat of battle he changes his tactics under the guidance of wisdom? A too determined sense of carrying out a preconceived plan is more likely to be the enthronement of erring human will.

Christian Scientists are minutemen, armed and equipped to respond to any call of wisdom, always ready and willing to abandon personal views or opinions, and to allow that Mind to be in them "which was also in Christ Jesus."

ADAM H. DICKEY.

AUTHORITY

AMONG the many incidental services which Christian Science is bestowing on humanity, is this, that it is steadily raising up a great race of exact thinkers. One of the first discoveries made by the student of Christian metaphysics is the scientific exactness of Mrs. Eddy's use of words. At first he is inclined to think that each word he analyzes is the most misused in the human vocabulary. Gradually as there dawns upon him something of what the unity of good actually signifies, he begins to understand why any text does to preach a sermon on, and why one word is not more abused than another by the average maker of dictionaries.

When Dr. Johnson indulged in his extraordinary definitions of "excise" and "pension," the world smiled, shrugged its shoulders, or used strong language, according to its individual temperament. Yet those definitions were not more arbitrary or outrageous than others commonly and cheerfully accepted by generations of lexicographers in great and small ways. The word "authority," for instance, has probably never meant much more to the crowd than the mere material power usurped by a Cæsar or delegated to a Pilate. That was how the procurator of Judæa regarded it, and that was how he defined

it, with all the arrogance of one of Rome's proconsuls, in the Prætorium at Jerusalem.

In Christian Science, however, there is no room for such a phrase as "near enough." No human being can be too near to God; and consequently no human being can ever reason too exactly, too closely to Truth. Speaking one day to the Jews, in the court of the women in the Temple, Jesus said, referring to those "which believed on him," "Ye shall know the truth, and the truth shall make you free." Readers familiar with the text of the Fourth Gospel are aware that the writer, with that precision of phrase which is so characteristic of his work, separates the absolute from the relative by the use of the definite article, a distinction which is unfortunately lost in the translation. "The freedom of the individual," wrote one of the most brilliant of English commentators, with that deep insight for which he was justly famous, "is perfect conformity to the absolute—to that which is. Intellectually this conformity is knowledge of the Truth: morally, obedience to the divine law."

It was precisely because Jesus had this knowledge of Truth, because in thought and deed he lived in absolute conformity to the absolute, that the synoptists say of him that "he taught them as one having authority, and not as the scribes." The word here translated authority is *exousia*, and it is noticeable that it is almost indifferently translated authority or power. This is remarkable, for the king *de facto* and the king *de jure* are by no means necessarily

identical, and it proves that, in the mind of the writer, knowledge of the absolute, expressed intellectually in conformity to Truth and morally in obedience to divine law, constituted at once authority and power. "Honesty," writes Mrs. Eddy on page 453 of Science and Health, "is spiritual power."

Exactly what this means is brought out in the most striking way in the Fourth Gospel. After one of the many occasions on which Pilate, issuing from the Prætorium, had faced the populace outside, he returned into the judgment hall, and with the cry "He made himself the Son of God" ringing in his ears, inquired of Jesus, "Whence art thou?" It was then, astonished by the silence with which his question was received, he demanded: "Speakest thou not unto me? Knowest thou not that I have power to crucify thee, and have power to release thee?" The claim of Pilate, made with all the brutal frankness of the Roman soldier, to dispose as he chose of the life of the prisoner before him, Jesus brushed aside in a single sentence which set authority in its true light: "Thou couldest have no power at all against me, except it were given thee from above." The man who had avoided the manifold pitfalls set for him by the scribes and Pharisees, could have escaped now the craftiness of the high priests and the blundering Roman governor. If he seemed caught within their toils, it was only because his clear perception of the working of divine law seemed to show him that the moment had come when he could prove to humanity that life is indes-

tructible, and Spirit not to be held within the grasp of matter.

To Pilate authority was the right to do as he chose. It stood for power shorn of responsibility. He had the same patrician contempt for the Jews in Jerusalem that his countryman Gallio had for those in Corinth: a contempt which Monsieur Anatole France has pictured, in the greatest of his short stories, when he describes the procurator chafing, years later, on a Roman hillside, over the turbulence of the Jews and the ingratitude of the Emperor, while utterly oblivious of that fateful Easter drama in the Prætorium at Jerusalem. If Pilate had dared to treat the Jews, screaming for the release of Barabbas, as Gallio had treated Sosthenes and his friends, nothing would have given him greater pleasure. He was to learn, however, the limits of his authority from the fanatical mob he alternately browbeat and cringed to.

The Jews had dragged Jesus before Pilate, accusing him of claiming to be their King. The plot was worthy of the high priests. They knew that the very thing Pilate dared not face at Rome was the accusation of permitting a usurper to cause trouble in the province. It is true that they knew equally well that there was no claim on Jesus' part to the old idea of the Messiah as a conquering military leader. They knew, however, that no distinction would be drawn in Rome between the spiritual claim of Jesus and the traditional claim of some Judas Maccabeus. The Jews also knew this, and they knew that Pilate knew

it. As a consequence the man who a moment before had boasted to Jesus that he had authority to punish him or let him go, blenched when he heard the shout upon the pavement, "We have no king but Cæsar." He knew what Cæsar in Rome would say if the report came that the procurator of Judæa was parleying with treason, and the Jews knew that he knew it. The struggle of the Roman to have his own way and let go the man his common sense told him was innocent, was pitiable in its weakness in the face of the merciless malice of the high priests, echoed in the scream of the mob, "We have no king but Cæsar." The man's empty boast of his power to do as he liked shriveled before his realization of the ability of another man, more powerful still, to do as he liked. So he delivered Jesus unto them to be crucified.

That was Pilate's dream of authority,—the relative, human sense of authority collapsing in a moment at the touch of a stronger hand. It happens, however, that we have Jesus' own idea of authority, and it is to a Roman soldier that we owe the explanation of it. It was on the day when he came down from delivering the Sermon on the Mount that, as he entered into Capernaum, he met the centurion. And there, in the narrow street of the Galilean town, amid the press of the passers-by in their many-colored gabardines, the Roman soldier, in his scarlet toga and gleaming helmet, stood and talked with the great Teacher until the latter marveled.

Twice only, in the whole story of his ministry, is it

recorded that Jesus marveled. The first time was at the lack of belief amidst the people of his native Nazareth; the second, at the understanding of the centurion. It could not have been the mere act of belief in the centurion at which Jesus marveled, because he did find equal faith without expressing such astonishment. The reason must be sought elsewhere, and will be found in the spiritual insight of the Roman expressed in his understanding of authority. It must be admitted that the translators of the authorized version by dropping the word "also" from the Greek text of Matthew, did their utmost to darken counsel by words without knowledge. The revisers, wiser in their generation, restored the word, and with it the key to the saying: "For I also am a man set under authority." The Roman had caught a glimpse of something which had been hidden, it is to be suspected, from all the multitudes to whom Jesus had preached, and for whose benefit he had performed miracles. No wonder the Master marveled.

To Pilate authority was the power to do as he liked. In all Judæa there was no one to dispute his power. To Tiberius authority was the power to do as he liked. Within the confines of the empire there was no one to dispute his word. The centurion saw something beyond this. A suspicion of disloyalty breathed to Cæsar, and where would Pilate be? A dagger's point in the capitol, and where would Cæsar be? To him authority meant the might and dominion of Rome, which would continue after Tiberius and Pilate, per-

haps in spite of them. He was a man truly under authority, the authority of the Roman eagles and the *Pax Romana.* He was the servant of the Roman law. If he, backed by this mere temporal power, could say to this man, "Go, and he goeth; and to another, Come, and he cometh," what might not be possible to this servant of Jehovah, understanding and applying the divine law? The cohorts of fear, the legions of disease, the armies of death would vanish at his word: "Speak the word only, and my servant shall be healed."

Millions of men viewing the figure of Jesus, in the perspective of the centuries, have invested him with all sorts of miraculous powers which they have denied to the dwellers in Christendom. But here was a Gentile soldier who met the Hebrew teacher, a despised Jew, in the streets of the little Galilean town, and realized his power because he understood something of what authority meant. How many of those who bow themselves today before the "man of sorrows," are willing to recognize that his true followers, among those whom they meet today in the press of the streets, are those who are striving to put into practice the command to preach the gospel and to heal the sick?

In the Messianic prophecies, in the book of Isaiah, the "man of sorrows" is spoken of as the servant of Jhvh, a word from which, by the process of mingling its consonants with the vowels of Adonai has been produced the term Jehovah. The writer of those

prophecies understood full well what would be the reception by the world of the man who should manifest such "perfect conformity to the absolute" as to become entitled to the Messiahship: "He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not." The Roman centurion met Jesus in the streets of Capernaum, and recognized the Christ, and Jesus marveled.

Authority, then, as explained in the New Testament, is the corollary of spiritual understanding, of conformity to the absolute. This being so it must necessarily be a demonstrable quality; and so, all through the Gospels the word is found used almost inseparably from healing. The word healing is, of course, used in Christian Science in a far broader sense than the mere overcoming of physical disease. It is used, as it is used in the Bible, to express the destruction of anything that is unlike God. Jesus spoke with the same authority to the tempest as to disease, and to death as to the tempest. "Suffering, sinning, dying beliefs are unreal," Mrs. Eddy writes on page 76 of Science and Health. "When divine Science is universally understood, they will have no power over man, for man is immortal and lives by divine authority."

Anybody who has been the instrument of healing, in this way, the apparently most insignificant case of disease, knows, beyond argument, how divine is the authority which said to the tempest, "Peace, be still,"

and cried at the mouth of the tomb, "Lazarus, come forth." It is something quite devoid of will-power, of suggestion, or any of those frail material means through which the human mind works. It is the result of a knowledge of the absolute, acquired by the patient effort to live in conformity to the absolute, to realize, in short, and put into practice the command of Jesus, "If any man will come after me, let him deny himself and take up his cross daily, and follow me." Such a man lives under divine authority.

FREDERICK DIXON.

GEBED EN VERTROUWEN

(Prayer and Confidence)

INDIVIDUALITEIT EN EENVOUD VAN HET GEBED
(Individuality and Simplicity of Prayer)

VERTROUWEN
(Confidence)

OVERWINNING OVER VREES
(Victory over Fear)

„OP GOD VERTROUWEN WIJ"
("In God we Trust")

Vertaling van herdrukken uit
The Christian Science Journal

(Articles reprinted from
The Christian Science Journal)

Copyright, 1917, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

PRAYER AND CONFIDENCE

INDIVIDUALITY AND SIMPLICITY OF PRAYER

IT has been said, "No two men come to Christian Science by the same mental journey." Each man comes to the threshold of his acquaintance with God through the pathway of his own individuality. So complex is the problem of humanity, from the material standpoint, that no two people share the same mental experience, however closely their lives may be woven in external interests.

Outwardly there may be the same needs, the same educational interests, the same models in art and literature, the same standards in home and business; men may have the same desires, struggles, ambitions, failures, and achievements; may speak a common language, weave together a universal social fabric, eat and sleep, work and play as one family in this school of experience which we call the world; and yet individuality remains uninvaded. Experiences may be similar in kind, but lives touch only at points of common interest. Because of the individual problem, one may in a measure understand another's need, or loss, or vic-

GEBED EN VERTROUWEN

INDIVIDUALITEIT EN EENVOUD VAN HET GEBED

MEN heeft terecht gezegd, dat „geen twee menschen langs denzelfden geestelijken weg tot Christian Science komen." Een ieder komt tot den drempel zijner kennis van God langs den weg van zijn eigen individualiteit. Van het stoffelijk standpunt bezien, is het vraagstuk van het mensch-zijn zóó ingewikkeld, dat geen twee menschen geestelijk hetzelfde doormaken, hoezeer ook hunne levens in uiterlijke belangen mogen samengaan.

Oogenschijnlijk moge men dezelfde behoeften hebben, dezelfde opvoedkundige belangen, dezelfde modellen in kunst en letterkunde, dezelfde leefregels in huis en in zaken, dezelfde verlangens, denzelfden strijd, dezelfde ambities, teleurstellingen en voldoeningen; men moge eenzelfde taal spreken, te zamen een algemeen maatschappelijk werk opbouwen, te zamen eten en slapen, werken en spelen als leden van één gezin, in de leerschool der ervaring welke wij wereld noemen; toch blijft ieders individualiteit onaangetast. Al mogen de ervaringen gelijksoortig wezen, de levens raken elkander slechts op punten van gemeenschappelijk belang. Onze eigen moeilijkheden stellen ons in staat, anderer nooden, verliezen of overwinningen tot op zekere hoogte te begrijpen, maar het

tory, but the fact remains that each man lives in his own world and pursues his own mental pathway to the working out of his own salvation.

It is not strange that from this complexity of thought many theories of existence and salvation should arise. Individuals, communities, and nations have groped in the darkness of uncertainty, abandoning with each progressive step the beliefs and opinions which had before been deemed invaluable and indispensable. The crumbling of past supports, through the failure of some cherished theory to save in an hour of trial, makes evident the need for help outside and above this uncertainty and confusion.

The things which once satisfied the intellect and heart fail in their promises, or are outgrown and forsaken as are a child's toys, and thus experience pushes the individual to the first faint utterance of real prayer in the determination, "I will arise and go to my Father." In his mental journey he has come to the desire for something better than materiality; to the place where his thoughts join the current setting Godward.

Whether he has been prayerless heretofore, or whether he has had a form of prayer more or less satisfactory, the substance of true prayer has been unknown to him until this awakening is reached. Turning from husks, desiring a living knowledge of his heavenly Father, a relationship hitherto unknown and unappreciated is discovered. Hope is

blijft een feit, dat ieder mensch in zijn eigen wereld leeft, en zijn eigen geestelijken weg vervolgt tot het uitwerken van zijn eigen verlossing.

Het is niet te verwonderen, dat uit deze ingewikkelde denkwijzen ook eene menigte van theorieën betreffende het menschelijk bestaan en de verlossing moesten voortkomen. Zoowel enkelingen als gemeenschappen en natiën hebben rondgetast in de duisternis der onzekerheid, en hebben bij iederen voorwaartschen stap opvattingen en meeningen moeten opgeven, welke hun voorheen van onschatbare waarde en zelfs onontbeerlijk toeschenen. Wanneer vroegere steunpunten ons echter ontvallen doordien, in de ure der beproeving, de een of andere geliefkoosde theorie niet bij machte blijkt om uitredding te geven, treedt de behoefte aan eene hulp, die buiten en boven deze onzekerheid en verwarring staat, aan den dag.

De dingen die eens ons verstand en ons hart bevredigden, falen in hunne beloften, of wel wij raken er aan ontgroeid en leggen ze terzijde als het kind zijn speelgoed, en zoo drijft de ondervinding den mensch tot de eerste stamelende uiting van waarachtig gebed, in het besluit „ik zal opstaan en tot mijnen Vader gaan." Op zijn geestelijke reis is hij gekomen tot het verlangen naar iets dat beter is dan het stoffelijke: tot de plaats waar zijne gedachten samenvloeien met den stroom die tot God voert.

Hetzij hij tot dusverre niet bad, dan wel dat hij een wijze van bidden had, welke hem meer of minder bevredigde, het wezen van het ware gebed was hem tot aan dit ontwaken onbekend. Zich afwendende van datgene wat niet verzadigt—den draf der zwijnen —en vurig verlangende naar eene levende kennis van zijn hemelschen Vader, ontsluit hij zijne oogen voor een tot nu toe ongekende en niet gewaardeerde ver-

awakened, doubt is dispelled, and thought begins its journey onward, upward, homeward through this open doorway of access to divine Love.

This process of thought which reaches Godward has been termed prayer. Technically the word has been used to designate a formulated thought of petition, confession, supplication, invocation, adoration, or thanksgiving, but in its broader meanings it covers any individual approach to the loving Fatherhood we call God. Richard Chenevix Trench, in his poem "Prayer," says:—

> Say, what is prayer when it is prayer indeed?
> The mighty utterance of a mighty need.
> The man is praying who doth press with might
> Out of his darkness into God's own light.

Many weary Christians have been refreshed and cheered by our Leader's teaching regarding prayer, especially by the simple yet inspiring statements on the first page of "Science and Health with Key to the Scriptures." Learning that the desire for a higher knowledge of good is the one open doorway through which this good is found, these tired hearts have taken courage and have journeyed onward.

Because of righteous desire the thought is led from the valleys of sin and the mountains of selfishness, from varying forms of belief and dogma, from the depths of agnosticism and superstition, from the darkness of fear, sorrow, and suffering, to the threshold of the Science of Christianity.

wantschap. Hoop is ontwaakt, twijfel is verdreven, en zijne gedachten gaan voorwaarts, opwaarts naar het „huis des Vaders," door de open deur die toegang verschaft tot de goddelijke Liefde.

Dit gedachten-proces, dat naar God uitgaat, is gebed genoemd. Technisch gesproken is dit woord gebezigd om aan te duiden een geformuleerden gedachtengang, uitdrukkende een verlangen, een schuldbelijdenis, een smeekbede of een aanroepen, een aanbidding of een dankzegging, maar in zijn ruimste beteekenis duidt het aan: iedere individueele nadering tot den liefderijken Vader, dien wij God noemen. Richard Chenevix Trench zegt in zijn gedicht „Prayer" (Gebed):

> O! wat is bidden, wil het bidden zijn?
> Een wanhoopskreet uit dorre zandwoestijn!
> Slechts die mensch bidt, die worstelend zich richt
> Van uit zijn duisternis naar Godes eeuwig licht.

Vele moede Christenen zijn verkwikt en versterkt geworden door hetgeen onze Voorganger, Mary Baker Eddy, leert ten opzichte van het gebed, in 't bijzonder door de eenvoudige doch bezielende verklaringen op de eerste bladzijde van „Science and Health with Key to the Scriptures" (Wetenschap en Gezondheid met Sleutel tot de Heilige Schrift). Door te leeren begrijpen, dat het verlangen naar eene hoogere kennis van het goede de eenige open deur is, door welke het goede bereikt kan worden, hebben deze vermoeiden kracht gevonden om hunne reis te vervolgen.

De oprechtheid van dit verlangen leidt het denken uit de valleien der zonde en van de bergen der zelfzucht, uit de veranderende vormen van geloof en dogma, uit de diepten van ongeloof en bijgeloof, en uit de duisternis van angst, verdriet en lijden, tot den drempel der Wetenschap van het Christendom.

This mental journey, under the guidance of right desire, brings humanity out from the complex conditions of ignorance or immersion in theories, into a common experience, an experience in which all mankind may unite; the acquaintance with the revealed truth given to the world in Mrs. Eddy's book, Science and Health.

We stand together at the threshold of this great discovery. The Science of God, man, and the universe dawns upon the awakened thought, but the transition from the old to the new is not immediate. This surer acquaintance with God and His laws brings an upheaval of old theories, an overturning of old methods. The student may find the old forms of prayer inadequate, yet he hardly dares abandon them. If he has had no prayers in his old pathways, he knows not how to begin to pray. On the one hand, he may fear his prayer of petition to be unscientific, or on the other, that his declaration of the perfection of man lacks humility. He has learned that he cannot plead with a changeable God; he may be bewildered by his first knowledge of a God who sees not evil, but he feels the need of some method of humble approach toward the giver of all good.

May not the disciples have reached this same point in their mental journey when they said, "Lord, teach us to pray"? And for an answer

Deze geestelijke opklimming, geleid door een oprecht verlangen naar het goede, voert de menschheid uit den verwarden toestand van onwetendheid of de verzonkenheid in leerstellingen, tot deze ééne gemeenschappelijke ervaring, die door geheel het menschdom kan worden gedeeld: de kennis der geopenbaarde waarheid, welke der wereld is gegeven door Mrs. Eddy's boek Science and Health.

Wij staan te zamen aan den drempel dezer groote ontdekking. De Wetenschap van God, den mensch en het heelal daagt voor ons ontwakend bewustzijn, maar de overgang van het oude naar het nieuwe geschiedt niet in eens. Deze zekere kennis van God en Zijne wetten brengt de oude leerstellingen in beroering en leidt tot het omverwerpen van oude leerwijzen. De onderzoeker kan daardoor in den toestand komen, dat hij den ouden vorm van bidden ontoereikend vindt, doch dien niet geheel durft opgeven. Indien hij vroeger zonder gebed geleefd heeft, weet hij niet hoe hij moet beginnen te bidden. Aan den eenen kant vreest hij, dat het gebed waarbij hij om iets vraagt, misschien onwetenschappelijk zal wezen, en aan den anderen kant komt het hem voor, dat hij, door te verklaren dat de mensch volmaakt is, te kort schiet in nederigheid. Hij heeft geleerd dat hij zijne zaak niet te bepleiten heeft voor een veranderlijken God, en de voorstelling van een God, die het kwaad niet ziet, heeft hem wellicht in verwarring gebracht, maar toch voelt hij de behoefte om, hoe dan ook, den gever van al het goede nederig te naderen.

Hadden de discipelen wellicht ditzelfde punt op hunne geestelijke reis bereikt, toen zij zeiden: „Heere, leer ons bidden"? Als antwoord gaf Jezus hun dat

Jesus gave them that wonderful prayer, so complete in its simplicity, which turns with reverent acknowledgment to God, affirms "Thy will be done," asks for bread, measures mercy received by mercy given, pleads for protection and deliverance, and knows that the kingdom, the power, and the glory belong to God, and to God alone. In this Jesus clearly showed his students that they could approach God in any way which seemed right and good for the individual. And may not the disciple today who stands bewildered between the complexities of his old beliefs and the dawning of Truth, receive the same assurance, that if his thought turns honestly to God, the manner of its turning need cause him no anxiety? Must a flower be technical in turning its face toward the sun? Need a child use set phraseology to merit and find the loving care of a parent? If as students of Christian Science we are growing into a living companionship with "our Father which art in heaven," if we are daily striving for better acquaintance with Him, and are profiting by that acquaintance, we may well trust that every sincere desire for holiness will receive the blessing promised to all those who "hunger and thirst after righteousness."

Students of Christian Science sometimes reach this point of growth only to be confused and hampered by the careless speech of those whom they look upon as older and wiser than they are. It may have been said, "Well, you know in Christian

wonderbare gebed, dat zoo eenvoudig en toch zoo volledig is; dat zich in eerbiedig erkennen tot God wendt; dat bekrachtigt „Uw wil geschiede;" dat vraagt om brood; dat ontvangen genade afmeet naar verleende barmhartigheid; dat smeekt om bescherming en verlossing, en dat weet, dat het koninkrijk, de kracht en de heerlijkheid Godes zijn, en Hem alleen toebehooren. Hiermede heeft Jezus zijnen discipelen duidelijk te kennen gegeven, dat zij tot God konden gaan langs iederen weg die hun goed toescheen, en het best aan ieders individueele behoefte voldeed. En zou niet de discipel van heden, verbijsterd als hij staat tusschen zijn oude geloof met zijne verwikkelingen, en de dagende Waarheid, eveneens de zekerheid erlangen dat, wanneer zijn denken oprecht uitgaat naar God, de wijze waarop dit geschiedt hem geen reden tot bezorgdheid behoeft te geven? Moet een bloem om haar aangezicht naar de zon te wenden, daarbij kunstmatig te werk gaan? Is het noodig dat een kind zich op een bepaalde manier uitdrukt om de liefderijke zorgen zijner ouders te ondervinden? Indien wij, als beoefenaars van Christian Science, groeien in eene levende gemeenschap met Hem tot wien wij bidden „Onze Vader die in de hemelen zijt;" indien wij dagelijks er naar streven Hem beter te leeren kennen en met die kennis winst te doen, dan mogen wij stellig vertrouwen, dat ieder oprecht verlangen naar heiligheid den zegen deelachtig zal worden welke beloofd is aan allen die „hongeren en dorsten naar de gerechtigheid."

Het komt voor, dat beginners in Christian Science die dit punt van groei bereikt hebben, door de ondoordachte uitlatingen van hen die zij beschouwen als ouder en wijzer dan zijzelven, in de war gebracht en in hun vooruitgang belemmerd worden. Hun is wellicht gezegt: „Ziet! wij bidden in Christian Science heel an-

Science we pray very differently from the old way," or, "If God has already done everything, it is not scientific to ask Him for anything," or, "You must just affirm that you have all good," etc. And what is the result? The student may become almost afraid to approach God at all, for fear that he will not do it in the right way. He has abandoned his old forms of prayer, and goes through a desolate stage of believing that prayer in Christian Science is such a difficult and complicated thing that he cannot clearly attain to it. Or worse, he may go his way, saying that Christian Scientists do not pray as Christians pray, and so do not pray at all.

Have we not as Christian Scientists encountered some of these misconceptions concerning the true teaching regarding prayer, and should they not humble us? Should they not teach us to avoid intellectual discussions and to turn inquirers and ourselves to the simplicity of the written word upon this subject? The Bible and our text-book, Science and Health, reveal more than we have yet discerned regarding prayer, and we may well leave the sacred unfolding of each individual to this loving guidance. As we learn that the mental process of longing for God is in itself an action which opens all the windows of thought heavenward, we see that an honest, hungry heart cannot pray wrongly. Elaborate attempts to explain how to pray are abandoned, the hem of the garment has

ders dan vroeger," of: „Indien God reeds alles gedaan heeft, is het niet wetenschappelijk juist, Hem om iets te vragen," of wel: „Ge moet slechts bekrachtigen, dat ge alles wat goed is reeds bezit," enz. En wat is het gevolg? De beginner in Christian Science wordt wellicht bevreesd God te naderen, uit angst dat hij het niet op de goede manier zal doen. Hij heeft zijn oude manier van bidden opgegeven en verkeert nu in den troosteloozen toestand van te gelooven, dat het gebed in Christian Science zóó ingewikkeld en moeilijk is, dat het boven zijn bereik gaat. Erger nog, hij gaat misschien zijns weegs zeggende, dat de Christian Scientisten niet bidden als Christenen, en dus eigenlijk in het geheel niet bidden.

Hebben wij niet, als Christian Scientisten, meermalen zulke onjuiste opvattingen van de ware leer aangaande het gebed ontmoet, en behoorde het ons niet tot nederigheid te manen? Leert het ons niet, louter intellectueele uiteenzettingen te vermijden, en degenen die ons ondervragen, naar den eenvoud van het over dit onderwerp geschreven woord te verwijzen en onszelven daarnaar te gedragen? De Bijbel en ons leerboek, Science and Health, openbaren ons meer omtrent den aard van het gebed dan wij tot dusverre daarin gezien hebben, en wij kunnen gerust de heilige ontplooiing van ieders wezen aan deze liefderijke leiding overlaten. Wanneer wij beginnen in te zien dat het verlangen naar God op zichzelf eene geestelijke werking is, die alle vensters der gedachte openzet voor het hemelsch licht, wordt het ons duidelijk dat een eerlijk, hongerend hart niet verkeerd bidden kan. Doorwrochte pogingen om uit te leggen hoe men bidden moet, worden dan opgegeven; wij hebben den zoom van het Christus-kleed aangeraakt, en wij buigen

been touched, and we bow reverently in the simplicity of true communion.

The growing Scientist may well watch and pray that he be not led into the temptation of too much metaphysical declaration and too little Christian humility. The need is not for anxious striving to be correctly metaphysical in the approach to God, but for the abiding trust that he may pray in any way which helps him to the discovery that God is with man, here, instead of in a far-away heaven, listening to him; that this actual presence understood is the answer to even the unformed, unbreathed prayer.

When we remember the teaching of Christian Science, that true and effective prayer is an active mental exercise, a mental process which quickens and purifies our thought, enlarges our understanding, and ushers us into a knowledge of our relationship with the Father, we will trust it to be fashioned aright and bring its blessing, whether it assumes the form of petition, declaration, or thanksgiving. It is a stepping-stone to a higher altitude, and must be as individual in its expressions as we are individual in our needs.

In the Christian Science church services no man formulates a prayer for another, but each man approaches through the vestibule of his own quiet thought the clear spiritual interpretation of that mighty prayer, the one given by the Master, which is the inspiration of all Christendom. Thus we are taught not to molest the sanctity of individual access to the throne of grace.

ons eerbiedig neer in den eenvoud van ware gemeenschap met God.

De meer gevorderde Christian Scientist wake en bidde ernstig dat hij niet verleid worde tot te veel metaphysische verklaringen en te weinig Christelijken ootmoed. Wat wij noodig hebben, is niet een moeitevol streven om God te naderen op de juiste metaphysische wijze, maar veeleer een vast vertrouwen dat ieder bidden mag op de wijze die hem 't best helpt om te komen tot de ontdekking, dat God mèt den mensch is —hier,—en niet in een vèrafgelegen hemel naar hem luisterende; dat het beseffen van deze werkelijke tegenwoordigheid het antwoord is op gebed, zelfs al is het niet uitgesproken of in woorden gedacht.

Wanneer wij bedenken dat, naar de leer van Christian Science, waarachtig en heilzaam gebed eene actieve geesteswerking is, een geestelijk proces dat ons denken verlevendigt en reinigt, ons begrip verruimt en ons brengt tot de kennis van onze verwantschap met den Vader, dan kunnen wij er zeker van zijn, dat zijn vorm goed is en dat het een zegen met zich brengen zal, zij het geuit als bede, als verklaring dan wel als dankzegging. Het is een stap tot het bereiken van eene hoogere gedachten-sfeer, en moet even individueel van uitdrukking wezen als onze nooden individueel zijn.

In de Christian Science kerkdiensten is er niemand die voor een ander een gebed formuleert, maar een ieder voor zich tracht in de stilte van zijn eigen rustig denken de geestelijke vertolking te naderen van dat eene machtige gebed, ons door den Meester gegeven, dat geheel het Christendom bezielt. Aldus wordt ons geleerd, geen inbreuk te maken op ieders onschendbaar recht, den troon der genade op zijne wijze te naderen.

David speaks of "the secret place of the most High." Longfellow, in his "Saga of King Olaf," gives to the world a beautiful picture of a heart refreshed by abiding in this place, secret only because unknown to those who seek it not:—

As torrents in summer,
Half dried in their channels,
Suddenly rise, though the
Sky is still cloudless,
For rain has been falling
Far off at their fountains;

So hearts that are fainting
Grow full to o'erflowing,
And they that behold it
Marvel, and know not
That God at their fountains
Far off has been raining!

The Christian often asks himself, "What does it mean to 'pray without ceasing'?" There are many hours of the day when one's occupation prevents formulated prayer, either mental or audible; yet the command stands for unceasing prayer. Christian Science has answered this question in teaching that all right thinking about God's man and God's universe, the constant effort to see things as God sees them, to do things as God would have them done, is prayer; and that all righteous action springing from this righteous effort is the fruitage of prayer.

Prayer has as many modes of expression as there are human needs. It is the upspringing of every holy purpose, the budding and blossoming of every

David spreekt van „de schuilplaats des Allerhoogsten." Longfellow geeft der wereld in zijn gedicht „Sage van Koning Olaf" een treffend beeld van een hart, verkwikt door het toeven in deze schuilplaats, verscholen alleen voor degenen, die haar niet kennen omdat zij haar niet zoeken:

Gelijk stroomen des zomers,
Half droog in hun bedding,
Ineens kunnen wassen
Bij wolkloozen hemel,
Daar ver, bij hun oorsprong,
De sneeuw was gesmolten,
Of regen gevallen;

Zoo zal 't harte dat treurde,
Ineens kunnen vol zijn
Van vreugde en jubel;
En toch zal een vreemde
Die 't ziet, niet begrijpen
Hoe God bij den oorsprong
Zijn zegen deed stroomen.

De Christen vraagt zich vaak af: Wat is toch bidden „zonder ophouden"? Er zijn vele uren van den dag waarin onze bezigheden ons beletten, zij het onuitgesproken of overluid, een gebed onder woorden te brengen. Toch krijgen wij de vermaning „bidt zonder ophouden"! Christian Science heeft deze vraag beantwoord door te leeren, dat alle gedurig streven naar juist denken omtrent Gods mensch en Gods heelal, een gedurig streven om alle dingen te zien zooals God ze ziet, en alle dingen te doen zooals God wil dat zij gedaan zullen worden, gebed is; en dat iedere goede daad, voortvloeiende uit dit goede streven, de vrucht des gebeds is.

Het gebed heeft evenzoovele wijzen van uiting als er menschelijke nooden zijn. Gebed is de opwelling van ieder heilig voornemen, het ontluiken en tot bloei

pure aspiration. Its pathway lies through the patient daily struggles with self, through quiet humility, steadfast endeavor, unfaltering trust, glorious victory. At times it is found in the hidden corners of thought, as the violet grows in a sheltered nook. Again, its mighty pressure bursts through all obstructions, demolishing mountains of fear and doubt, flooding a life with sunshine, illuming a world. It is the open door through which God's actual presence finds its way into the currents of our daily living, cleansing, ennobling, transforming all experience. Whatever may be its purpose, its form, its fruit, it is the continual effort to adjust thought to the highest good we know, and so may be trusted to "mold my will to Thine." To quote again from Richard Chenevix Trench, in his poem "Prayer,"—

> Crooked and warped am I, and I would fain
> Straighten myself by Thy right line again.

Christian Science makes a mighty demand upon its students for activity in right thinking and right doing, an activity which is the only obedience to the command, "Pray without ceasing." Recently a very helpful illustration was given by a student in analyzing the question of purity of thought. The statement was made that in one's present environment purity is impossible without activity; that stagnation always means impurity and obstruction, while activity brings purification. By

komen van elk rein verlangen naar het hoogere. Zijn weg voert door het dagelijksch geduldig strijden met het eigen ik, door stille nederigheid, standvastig pogen, onwankelbaar vertrouwen, tot glorierijke overwinning. Somtijds wordt het gevonden in verborgen schuilhoeken van het gemoed, evenals het viooltje dat op verscholen plaatsen bloeit. Dan weer breekt zijn machtige drang door alle hindernissen heen, bergen van angst en twijfel verzettend, om een leven met zonnegloed te verwarmen, een wereld te verlichten. Het is de open deur, door welke Gods wezenlijke tegenwoordigheid toegang vindt tot de wegen van ons dagelijksch leven, waardoor al onze ervaringen gereinigd en veredeld worden en van aanzien veranderen. Wat ook het doel, de vorm of de vrucht van het gebed moge zijn, het blijft een voortdurend pogen om ons denken in overeenstemming te brengen met onze hoogste opvatting van het goede, zoodat wij vertrouwen mogen dat het onzen wil zal voegen naar dien van God. Om nog eens Richard Chenevix Trench's gedicht aan te halen:

> Krom en misvormd ben ik, en ik zou dankbaar zijn,
> Mij op te richten weer naar Uwe rechte lijn.

Christian Science eischt in hooge mate van hare beoefenaars, dat zij voortdurend juist denken en goed handelen, eene werkzaamheid welke de eenige ware gehoorzaamheid vormt aan het gebod „Bidt zonder ophouden." Een harer beoefenaars gaf eens, bij de ontleding van het begrip „reinheid van gedachten," een zeer helpend beeld ter voorlichting. Na te hebben opgemerkt, dat in den toestand waarin wij nu nog leven, reinheid onbestaanbaar is zonder werkzaamheid, omdat stilstand altijd beteekent onreinheid en belemmering, terwijl werkzaamheid reiniging

way of illustration, reference was made to the stagnant pool, which has become defiled and is cleansed only by the inflowing of water from a pure outside source. Water which is in motion is in process of purification, and the degree of its activity determines the rapidity of the progress. Throughout the universe purity and activity go hand in hand, in evidence of the fact that the incoming of that which is clean and wholesome removes the unwholesome accumulations of stagnation.

Unquestionably this applies to the trend of our daily thinking. After we are convinced that Christian Science indicates the way of right thinking, we have before us the task of clearing away the accumulated effects of wrong thinking. We learn that every thought cherished produces its direct results for good or for evil, for health or for sickness, for the comfort or discomfort of daily life. The mental laziness which awaits a more "convenient season," or relies upon another's activity, leads the student who is tempted thereby into a multiplication of disappointments and discouragements, which not only obstruct his own pathway, but become a stumbling-block to the onlooker who is judging Christian Science by the achievements or failures of its adherents. The mental activity which establishes systematic and persistent right thinking, never questioning, never doubting, never losing time by worrying about results, never delaying the destruction of error by its temporary

brengt, gaf hij ter toelichting het voorbeeld van een stilstaanden poel, die vuil geworden is en slechts gezuiverd kan worden door binnenstroomend water uit een reine bron van buiten af. Stroomend water maakt een reinigings-proces door, en hoe harder het stroomt, des te sneller wordt het gereinigd. Door gansch het heelal gaan reinheid en werkzaamheid hand in hand, ten bewijze van het feit dat het binnenlaten van het zuivere en gezonde strekt tot verwijdering van ongezonde bezinkselen, veroorzaakt door stilstand.

Ongetwijfeld kan dit voorbeeld worden toegepast op den loop onzer dagelijksche gedachten. Als wij eenmaal overtuigd zijn dat Christian Science ons den weg van goed denken aanwijst, ligt vóór ons de taak, de opgehoopte gevolgen van verkeerd denken uit den weg te ruimen. Wij leeren inzien, dat iedere gedachte die wij koesteren, onmiddellijke gevolgen met zich brengt, en leidt ten goede of ten kwade, tot gezondheid of tot ziekte, tot vertroosting of tot droefenis in het dagelijksch leven. De geestelijke traagheid die een „gelegenen tijd" afwacht, of uitsluitend op eens anders werkzaamheid steunt, brengt den jongen Christian Scientist, die zich daartoe verleiden laat, steeds meer teleurstellingen en ontmoedigingen, welke niet alleen zijn eigen weg versperren, doch ook een steen des aanstoots worden voor den toeschouwer, die Christian Science beoordeelt naar hetgeen door hare aanhangers bereikt of niet bereikt wordt. De geestelijke activiteit welke een stelselmatig, volhardend goed-denken teweeg brengt; welke nooit vraagt, nooit twijfelt, nooit met tobben den tijd verliest, en nooit de vernietiging van eene dwaling uitstelt door er nog tijdelijk aan toe te geven, deze activiteit verschaft gelegenheid aan de

indulgence, is opening the way for healing, uplifting currents of righteousness, which must sweep through consciousness and touch each receptive man and woman with saving grace.

The difference between theoretical and practical Christianity lies in this: one believes and stagnates, the other understands and acts. One waits passively for future deliverance, the other works actively for present accomplishment. One lies dormant, in anticipation of a future awakening, the other is a Christianity kept in continual motion, in constant practice, because it is awake now. May not the operation of such consecrated mental activity rightly be called prayer? Is it not individual? Is not the process simple?

The trend of history, as well as individual experience, shows us that not until man recognizes in some way his own helplessness, does he turn to his God for help. But history and experience show us as well, that somewhere, some time, each man does find himself helpless, and does cry out for a knowledge of better things. Gratitude untold should be ours that one in history has radiated the glory of divine understanding so clearly, that in the individual hour of need each man may find his savior in the Master's life and teaching, may learn from his wondrous example how to seek and find divine acquaintanceship.

Jesus is recorded in the tenth chapter of John's gospel as saying, "I am the door: by me if any man enter in, he shall be saved, and shall go in and

genezende en verheffing-brengende stroomen van gerechtigheid, zich een doorgang te banen door het bewustzijn, en zoo ieder ontvankelijk gemoed met hunne reddende genade te bereiken.

Het verschil tusschen theoretisch en practisch Christendom ligt hierin: het eene gelooft en staat stil, het andere begrijpt en handelt; het eene wacht lijdelijk op toekomstige verlossing, het andere is actief werkzaam voor een tegenwoordige vervulling; het eene sluimert in afwachting van een toekomstig ontwaken, het andere is een Christelijkheid, voortdurend in actie, en wordt steeds toegepast, omdat het nu wakker is. Mag niet met recht de werking van zulk eene gewijde geestelijke activiteit gebed worden genoemd? Is zij niet individueel? Is zij niet eenvoudig?

De geschiedenis zoowel als onze persoonlijke ervaringen leeren ons, dat de mensch zich eerst dan tot God wendt, wanneer hij op de een of andere wijze tot de erkenning van zijne eigen hulpeloosheid komt. Maar geschiedenis en ervaring leeren ons tevens, dat ieder mensch te eeniger tijd tot het besef komt dat hij hulpeloos is, en dan, in zijn verlangen, het uitschreeuwt naar de kennis van betere dingen. Onuitsprekelijk dankbaar moeten wij zijn, dat er in de geschiedenis één geweest is, die de heerlijkheid van het goddelijk begrijpen zóó duidelijk heeft uitgestraald, dat een ieder in de ure der beproeving, in het leven en de leer van den Meester zijn verlosser kan vinden, en uit zijn wonderbaar voorbeeld kan leeren hoe te komen tot de kennis van God.

Er staat in het tiende hoofdstuk van het evangelie van Johannes geschreven, dat Jezus zeide: „Ik ben de deur: indien iemand door mij ingaat, die zal behouden worden, en hij zal ingaan en uitgaan, en weide

out, and find pasture." Modern thought may explore all lines of philosophy and psychology, seeking salvation through the tangled webs of human opinion, but it must needs return meekly to the life and teaching of Jesus the Christ as the one open door through which the actual knowledge of good may be found. Through this doorway—the understanding and practice of good as Jesus revealed it—man may indeed find pasture,—sustenance, shelter, rest.

To those in this age who are being led from the quicksands of human philosophy to the secure foundation of the Christ-mind there comes a mighty sense of thanksgiving; and to the Christian's gratitude for the open doorway Jesus the Christ has set before us, is added the Christian Scientist's gratitude that a century has come which found a disciple so pure, so devoted, that she could not only "go in and out, and find pasture," but could with scientific certainty point a world to that waiting doorway. This disciple not only discerned the pathway leading to this open door, but has seen, and has had the magnificent courage to point out, the treacherous by-paths of mortal thought which, with false promises, would lead the seeker in ways other than the simple one of Christliness.

Mrs. Eddy's life gives evidence of loving desire to guide tired humanity into the way of peace. Those who hear her message, and hearing understand, are rising, a mighty throng, to seek and

vinden." Het moderne denken moge alle richtingen van wijsbegeerte en zielkunde naspeuren, de verlossing zoekende in de verwarde weefselen van menschelijke meening, toch moet het ten slotte nederig terugkeeren tot het leven en de leer van Jezus den Christus, als de eenige open deur door welke de wezenlijke kennis van het goede wordt bereikt. Door deze deur—het begrijpen en toepassen van het goede zooals Jezus dat openbaarde—kan de mensch inderdaad weide vinden: onderstand, veiligheid en rust.

Allen die heden ten dage weggeleid worden van het drijfzand van menschelijke wijsbegeerte naar den veiligen grondslag van den Christus-geest, krijgen een overstelpend gevoel van dankbaarheid; en bij die dankbaarheid van den Christen voor de open deur die Jezus de Christus ons gewezen heeft, komt zich nog voegen de dankbaarheid van den Christian Scientist, dat eene eeuw is aangebroken waarin eene discipel gevonden werd zóó rein en zóó vol toewijding, dat zij niet alleen zelve kon „ingaan en uitgaan, en weide vinden," maar ook met wetenschappelijke zekerheid een wereld kon wijzen op deze voor haar openstaande deur. Deze discipel ontdekte niet alleen den weg, die naar deze open deur voert, maar zij zag ook de verraderlijke zijwegen van het menschelijk denken, welke met bedriegelijke beloften den zoekende trachten af te leiden van het eenvoudige pad van waarachtige Christelijkheid;—en zij had den verheven moed, op die zijwegen het licht te doen vallen.

Het leven van Mary Baker Eddy getuigt van een liefderijk verlangen om de moede menschheid in den weg des vredes te leiden. Zij die hare boodschap gehoord hebben, en, hoorende, begrijpen, staan op,—eene machtige schare—, om met haar „den zin van

follow, with her, the Mind of Christ. And as the way grows brighter, as the wilderness blossoms, as the abundant fruits of righteousness multiply on every side, they unite in a great prayer of thanksgiving for the knowledge that simple and individual access to the Father, with "signs following," may be found by all who long to pray aright.

BLANCHE HERSEY HOGUE.

Christus" te zoeken en te volgen. En als de weg lichter wordt, als de woestijn gaat bloeien, en de overvloedige vruchten der gerechtigheid aan alle kanten zich vermenigvuldigen, dan vereenigen zij zich in een machtig dankgebed, omdat zij geleerd hebben, dat eenvoudige, individueele toenadering tot den Vader, met „teekenen die daarop volgden," gevonden kan worden door allen die verlangen in waarheid te bidden.

Blanche Hersey Hogue.

CONFIDENCE

FOR a long time I have been impressed with the necessity of understanding the meaning and place from a scientific standpoint of the word "confidence." The Century dictionary defines it, first, "Reliance on one's own powers, resources, or circumstances; belief in one's own competency; self-reliance; assurance." Second, "That in which trust is placed; ground of trust; one who or that which gives assurance or security." Third, "Boldness; courage; disregard or defiance of danger."

Christian Scientists soon learn that confidence in one's own ability, our human sense of strength, human will-power and determination, is misplaced confidence, "a reed shaken with the wind," a house built upon the sand, which will not stand. Over and over these statements are made: "I lack confidence," "I would not have confidence enough in myself to take a patient," "I wish I had more confidence," and so on.

Confidence is a mental condition, a quality of Mind, a quality of God. It is God given; and as God, good, is no respecter of persons, but gives to all men freely all that they will receive, the statement "I lack confidence" is false to begin with.

VERTROUWEN

REEDS lang gevoelde ik sterk de noodzakelijkheid om van een wetenschappelijk standpunt uit, de beteekenis en het juiste gebruik van het woord „vertrouwen" te begrijpen. De Century Dictionary omschrijft het woord, ten eerste als: „Het steunen op eigen krachten, hulpbronnen of omstandigheden; geloof in eigen bekwaamheid; zelfvertrouwen; zekerheid." Ten tweede als: „dat waarin vertrouwen gesteld wordt; grondslag van vertrouwen; dat wat de verzekering geeft van veiligheid, van zekerheid." Ten derde als: „stoutmoedigheid; moed; geringschatting of trotseering van gevaar."

Christian Scientisten leeren spoedig, dat vertrouwen op eigen bekwaamheid, op een menschelijk begrip van kracht, op menschelijke wilskracht en beslistheid, een misplaatst vertrouwen is, „een riet dat van den wind ginds en weder bewogen wordt," een huis dat op zand gebouwd is en niet zal blijven staan. Telkens en telkens hoort men zeggen: „Het ontbreekt mij aan vertrouwen," „ik zou geen vertrouwen genoeg in mezelf hebben om een patient te nemen," „ik wilde wel, dat ik meer vertrouwen had," enz.

Vertrouwen is een toestand van den geest, eene hoedanigheid van het Al-Denken, eene hoedanigheid Gods. Het wordt ons van God gegeven; en daar God, goed, „geen aannemer des persoons is," maar aan alle menschen vrijelijk al datgene geeft wat zij willen ontvangen, is de bewering „Het ontbreekt mij aan vertrouwen" om te beginnen verkeerd. Het gebrek is

The lack is in my acceptance and right application, but not in the confidence I possess. The very person who is declaring the lack of confidence to succeed in an undertaking does not stop to see that he is very confident of his ability to fail.

We read in John that the disciples toiled all night in the dark and caught nothing. "Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw it for the multitude of fishes." They were in the same boat, had the same nets, were the same men, were in the same waters; they had but to put their nets on the right side of the boat, even as they were called to decide for Spirit, not matter; Soul, not material sense. Every man, woman, and child has the ability to cast on the right side, and there is no lack of confidence to do so, and they have ability to receive the reward,—full nets. The trouble is, we keep our net on the wrong side; there is plenty of confidence in failure, but little on the side of ability to do and to gain.

"Work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." Jesus said, "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom." We are to work our our salvation—deliverance from the belief of power in evil of every name and nature —with fear and with trembling; not to wait until

gelegen in wàt ik aanneem en als goed toepas,—niet in het vertrouwen zelf, dat ik bezit. Dezelfde persoon die verklaart, dat hem het vertrouwen ontbreekt om in eene onderneming te slagen, geeft er zich geen rekenschap van, dat hij zeer veel vertrouwen heeft in zijn bekwaamheid van mislukken.

Wij lezen in Johannes dat de discipelen den ganschen nacht in het donker arbeidden en niets vingen. „Jezus dan zeide tot hen: Kinderkens, hebt gij niet eenige toespijs? Zij antwoordden hem: Neen. En hij zeide tot hen: Werpt het net aan de rechterzijde van het schip, en gij zult vinden. Zij wierpen het dan, en konden het niet meer trekken vanwege de menigte der visschen." Zij waren in dezelfde boot, hadden dezelfde netten, waren dezelfde mannen en vischten in dezelfde wateren; zij hadden alleen hunne netten aan de „rechterzijde" van de boot uit te werpen, gelijk zij ook geroepen waren om Geest, Ziel, als waarheid te erkennen, niet stof en het stoffelijk bewustzijn. Elke man, elke vrouw en elk kind is in staat, de netten aan de rechte zijde uit te werpen; er is geen gebrek aan vertrouwen om dat te doen, en ze kunnen hunne belooning—volle netten—, ontvangen. De fout is, dat we ons net aan den verkeerden kant uitwerpen; er is ruimschoots vertrouwen in mislukken, maar weinig in onze bekwaamheid om te kunnen handelen en winnen.

„Werkt uws zelfs zaligheid met vreeze en beven; want het is God die in u werkt beide het willen en het werken, naar zijn welbehagen." Jezus zeide: „Vrees niet, gij klein kuddeken, want het is uws Vaders welbehagen, ulieden het Koninkrijk te geven." Wij moeten onze zaligheid,—onze bevrijding van het geloof in de macht van het kwaad, onder welken naam en van welken aard ook,—met vreezen en beven uitwerken;

we get out of fear and the trembling has ceased before we attempt to overcome, not to try to get some one to do our work for us, because we know we are shaking, quivering, with a very great sense of fear, but right there where the fear and trembling seem to be, right with it, we are to go to work to prove the problem, knowing that it is God, our Father-Mother, omnipotent, all-potent Mind, Love, that is all-presence and worketh with us "to will and to do of his good pleasure."

Is it God's pleasure, His will, that we should fail in that which He has bidden us do (resist the devil)? Is it His will that we should make mistakes? Surely we can answer, "No." Jesus knew the Father, and he says to us, "It is your Father's good pleasure to give you the kingdom"—to give us dominion over whatever comes before us as an obstacle, impediment, difficulty; hindrance to health, holiness, happiness, right living, right thinking, right being. We are to take up the cross daily,—take up whatever is opposed to God that crosses our path, not as something, but as the nothingness of nothing, and put it out of the way; lay it bare; show its utter falsity by the understanding that God, good, is All. We do not lack the confidence or ability to do this. Get the confidence we have on the right side with God, and it will remove mountains of fear, doubt, error.

Fear is faith in evil. Courage is faith in good. Doubt is trust in evil. Confidence rightly directed is reliance, is trust in God, good. When we are

wij moeten niet wachten totdat wij vrij zijn van vrees en het beven heeft opgehouden, vóórdat we een poging doen, eene overwinning te behalen; niet trachten een ander voor ons het werk te laten doen omdat een sterk gevoel van angst ons doet sidderen; maar reeds dáár waar het vreezen en beven schijnen te zijn, en juist dan, moeten we aan het werk gaan om het probleem op te lossen, wetende dat God, onze Vader-Moeder, het almachtig Denken, de alvermogende Liefde, alomtegenwoordig is en mèt ons werkt „beide het willen en het werken, naar zijn welbehagen."

Is het Gods welbehagen, Zijn wil, dat we in gebreke zouden blijven, te doen wat Hij ons bevolen heeft (nl. den duivel te wederstaan)? Is het Zijn wil dat wij fouten zouden maken? Stellig kunnen we daarop „neen" antwoorden. Jezus kende den Vader, en hij zeide ons: „Het is uws Vaders welbehagen, ulieden het Koninkrijk te geven," d.w.z. ons heerschappij te geven over al wat zich aan ons voordoet als een hinderpaal, belemmering of moeilijkheid; als een beletsel voor gezondheid, heiligheid en geluk, en om het goede te denken en te leven,—om goed te zijn. We moeten dagelijks ons kruis opnemen, d.w.z. we moeten al wat tegen God gekant is en onzen weg kruist, opnemen,—niet als iets doch als de nietsheid van niets—, en het uit den weg ruimen; het blootleggen; de volstrekte onwaarheid ervan aantoonen door te begrijpen dat God, goed, Alles is. Het ontbreekt ons niet aan vertrouwen of bekwaamheid om dit te doen. Plaats het vertrouwen dat ge hebt, aan de „rechterzijde," mèt God, en het zal bergen van angst, twijfel en dwaling verzetten.

Vrees is geloof in het kwade, moed is geloof in het goede. Twijfel is vertrouwen in kwaad; welgeplaatst vertrouwen is een steunen, vertrouwen, op God, goed. Wanneer we angstig zijn, kunnen we ons afvragen:

afraid we can ask ourselves: "Where is my faith? —what am I trusting in, good or evil, Spirit or matter?" There is no lack of faith, no lack of power to have faith. If we fail it is because our faith is in the wrong thing; and again we must cast our nets on the right side.

When a very young student I was called out of the city to see a woman who had not stood on her feet or sat in a chair for over ten years. Her child, ten years of age, had never seen his mother sitting up. Medical science had entirely failed. My teacher had given my name to the invalid's family, and I felt that obedience demanded that I should go. I surely went with fear and trembling. All the way I studied Science and Health, and all the time personal sense argued that some one else should have been sent, that if I should fail the cause of Christian Science would suffer—until I almost wished I could take the train back and send an older practitioner.

Then the consciousness came that those in need had not sent for me, that they had sent for Christian Science, for the applied knowledge of God as revealed through our text-book, "Science and Health with Key to the Scriptures" by Mary Baker Eddy. I saw that all that was trembling and fearing had no part in it, could neither hinder nor help; that revealed Truth was to do the work and it was competent; that I did have confidence in God, and these words came: "Have not I com-

„Waar is mijn geloof? waarin stel ik vertrouwen? in het goede of in kwaad, in Geest of in de stof?" Er is geen gebrek aan vertrouwen, geen gebrek aan de macht om te vertrouwen. Als wij falen, is het omdat wij in het verkeerde vertrouwen, en weer moeten wij onze netten aan de rechte zijde uitwerpen.

Toen ik nog slechts korten tijd Christian Science beoefend had, werd ik eens buiten de stad geroepen om eene vrouw te bezoeken, die in geen tien jaar had kunnen staan of op een stoel zitten. Haar kind, dat tien jaar oud was, had zijn moeder nooit op gezien. De geneeskundige wetenschap had hier geheel gefaald. Mijn leermeester in Christian Science had mijn naam aan het gezin van de zieke opgegeven, en ik voelde, dat gehoorzaamheid van mij eischte dat ik gaan zou. Ik ging werkelijk met vreezen en beven. Onderweg studeerde ik voortdurend in Science and Health, en telkens trachtte mijn persoonlijk gevoel mij te overtuigen dat men iemand anders had moeten zenden, en dat, wanneer ik te kort zou schieten, de zaak van Christian Science er onder zou lijden;—totdat ik bijna wenschte den trein terug te kunnen nemen en een anderen, meer ervaren helper in Christian Science te zenden.

Toen drong het echter tot mij door, dat zij die in nood waren, niet om mij gezonden hadden, maar om Christian Science, om de toegepaste kennis van God, zooals die in ons leerboek, „Science and Health with Key to the Scriptures," van Mary Baker Eddy, is geopenbaard. Ik zag toen, dat al dat vreezen en beven daarin niet thuis behoorde; dat het wel niet kon hinderen, doch evenmin helpen; dat de geopenbaarde Waarheid het werk moest doen en daartoe berekend was; dat ik wel degelijk vertrouwen in God had. Toen kwamen mij deze woorden in de gedachte: „Heb ik

manded thee? Be strong and of a good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." Also, "Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, he it is that doth go with thee; he will not fail thee, nor forsake thee."

My confidence in God's ability, in the power of the Word, began at once to take the place of confidence in my own ability to fail. I left self-reliance behind, and with God-reliance went to the woman, declaring that courage in the name of Christ Jesus is omnipotent now and here to heal, to deliver, to loose from bondage. I was able to remain only about four hours, but before I left the patient she walked across the room and sat in a chair. The next morning she was dressed and went to her breakfast with the family. That was in 1889, and she has been a well woman ever since.

In this I learned that I must never let fear and trembling keep me from taking the step before me; that I must utilize what I have, and improve my present possibilities to the utmost, before I can possibly hope to gain more. We must take the first step before we can walk. We do not need confidence in our own ability, but we do need confidence in God's ability and willingness to work in us "to will and to do of his good pleasure,"—to give us dominion over all the earth,—and we must have the willingness to take the steps and prove to ourselves and others that God is omnipotent. Solomon says, "Be not afraid of sudden fear,

het u niet bevolen? Wees sterk en heb goeden moed, verschrik niet en ontzet u niet; want de Heere uw God is met u alom waar gij henengaat," en ook: „Weest sterk en hebt goeden moed, vreest niet en verschrikt niet voor hun aangezicht; want het is de Heere uw God die met u gaat, Hij zal u niet begeven noch u verlaten."

Mijn vertrouwen in Gods macht en in de kracht van het Woord begon dadelijk de plaats in te nemen van het vertrouwen in eigen onvermogen. Ik liet het steunen op eigen zelf varen en, steunende op God, ging ik tot de vrouw, verklarende, dat moed in den naam van Christus Jezus, hier en nu, almachtig is om te genezen, te verlossen en van banden vrij te maken. Ik kon slechts ongeveer vier uren blijven, maar nog vóórdat ik de patient verliet, wandelde zij door de kamer en kon zij op een stoel zitten. Den volgenden morgen kon zij zich kleeden en met haar gezin aan het ontbijt komen. Dat was in 1889, en sinds dien tijd is zij altijd gezond gebleven.

Daaruit leerde ik, dat ik mij nooit door vreezen of beven moet laten weerhouden den stap te doen die vóór mij ligt; dat ik nuttig moet aanwenden wat ik heb, en mijne huidige mogelijkheden naar beste krachten moet verbeteren, vóórdat ik hopen kan méér te verkrijgen. Wij moeten den eersten stap doen vóórdat we kunnen loopen. Wij hebben geen vertrouwen in eigen bekwaamheid noodig, maar wel in Gods bekwaamheid en in Zijne bereidwilligheid om in ons te werken „beide het willen en het werken, naar zijn welbehagen,"— om ons heerschappij te geven over de geheele aarde, —en we moeten gewillig zijn de stappen te doen en voor onszelven en anderen te bewijzen, dat God almachtig is. Salomo zegt: „Vrees niet van haastigen

neither of the desolation of the wicked, when it cometh. For the Lord shall be thy confidence, and shall keep thy foot from being taken."

Moses stands for moral courage. (See Science and Health, p. 592.) He showed his confident trust in God against all the murmuring of the children of Israel—and how they did murmur! Josephus in his description of the crossing of the Red Sea has helped me many times to go ahead. He says: "When the Egyptians had overtaken the Hebrews they prepared to fight them, and by their multitude they drove them into a narrow place, for the number that pursued after them was six hundred chariots with fifty thousand horsemen and two hundred thousand footmen, all armed. They also seized on the passages by which they imagined the Hebrews might fly, shutting them up between inaccessible precipices and the sea, for there was (on each side) a ridge of mountains that terminated at the sea, which were interminable because of their roughness, and obstructed their flight. Wherefore they pressed upon the Hebrews with their army where (the ridge of) the mountains were closed with the sea, which army they placed at the chops of the mountains so that they might deprive them of any passage into the plain."

Then he tells how the Israelites murmured at Moses: "But Moses, though the multitude looked fiercely at him, did not however give over the care of them, but despised all danger, out of his trust in God. When Moses was come to the seashore he took his rod and made supplication to God and called

schrik, noch van de verwoesting der goddeloozen, als zij komt; want de Heere zal met uwe hoop wezen, en Hij zal uwen voet bewaren van gevangen te worden."

Mozes is het beeld van zedelijken moed. (Zie Science and Health, blz. 592.) Hij betoonde zijn volmaakt vertrouwen in God tegenover het murmureeren der kinderen Israels, en hoe murmureerden zij niet! Josephus' beschrijving van den doortocht door de Roode Zee heeft mij vaak geholpen voorwaarts te gaan. Hij zegt: „Toen de Egyptenaren de Hebreërs hadden ingehaald, maakten zij zich tot den aanval gereed, en door de sterkte van hun leger dat bestond uit zes honderd wagens, vijftig duizend ruiters en twee honderd duizend voetknechten, die allen gewapend waren, dreven zij hen in eene engte. Zij bezetten de wegen waarlangs, naar hunne meening, de Hebreërs zouden kunnen ontvluchten, en sloten hen in tusschen de ontoegankelijke steilten en de zee, want aan ieder zijde was een woeste, onbeklimbare bergrug, die in zee uitliep en hun de vlucht afsneed. Zij drongen daar, waar de bergrug aan de zee sloot, met hun leger op de Hebreërs in en stelden zich zóó op, dat elke uitgang naar de vlakte afgesneden was."

Dan verhaalt hij hoe de Israelieten tegen Mozes murmureerden. „Maar niettegenstaande de menigte verwoed naar hem opzag, bleef Mozes voor hen zorgen en verachtte, vast in zijn vertrouwen op God, alle gevaar. Aan het strand gekomen, nam hij zijn staf en zond een smeekbede op tot God om hun ter hulpe te zijn en bij

upon Him to be their helper and assist, and he said: 'Thou art not ignorant, O Lord, that it is beyond human strength and human contrivance to avoid the difficulties we are now under, but it must be Thy work altogether to procure deliverance to this army which has left Egypt at Thy appointment. We despair of any other assistance or contrivance, and have recourse only to that hope we have in Thee; and if there be any method that can promise us an escape by Thy providence, we look up to Thee for it, and let it come quickly and manifest Thy power to us; and do Thou raise up this people unto good courage and hope of deliverance who are deeply sunk into a desolate state of mind. We are in a helpless state, but still it is a place that Thou possessest; still the sea is Thine, the mountains also that enclose us are Thine, so that these mountains will open themselves if Thou commandest them, and the sea also, if Thou commandest it, will become dry land. Nay, we might escape by a flight through the air, if Thou shouldst determine we should have that way of salvation.'"

Is it any wonder that when such confidence, boldness, courage went before them straight into the sea, with all that it meant of darkness, fear, and possible death, that the waters should have parted, and that they should have walked through triumphantly? There was but one thing for them to do,—go straight ahead. There is but one thing for us to do,—go straight ahead, turning neither to the right hand nor to the left.

Christian Science has revealed to me the fact

te staan. Hij sprak aldus: ‚Het is U niet onbekend, O Heer! dat het boven menschelijke kracht en boven menschelijk inzicht gaat, aan de moeilijkheden te ontkomen waarin wij ons thans bevinden; geheel en al Uw werk moet het zijn, dit leger, dat op Uw bevel uit Egypte getrokken is, te bevrijden. Wij wanhopen aan iedere andere hulp of uitweg en zoeken onze toevlucht alleen in onze hoop op U, O Heer! Indien er eenige wijze is, die ons een ontkomen door Uwe voorzienigheid belooft, dan zien wij daarvoor op tot U. O dat het spoedig geschiede en Uwe macht ons geopenbaard worde! Wek gij deze lieden, die in een staat van diepe verslagenheid zijn vervallen, weder op tot moed en tot hoop op bevrijding! Wij zijn in een hopeloozen toestand; maar toch is dit eene plaats die U toebehoort; toch behoort U de zee en eveneens behooren U de bergen, die ons insluiten, zoodat zij zich zullen openen wanneer Gij het beveelt, en ook de zee zal op Uw woord droog land worden. Ja, wij zouden zelfs kunnen ontkomen door een vlucht door de lucht als Gij zoudt beslissen dat onze redding op die wijze moest geschieden'."

Is het te verwonderen dat, toen zulk vertrouwen, zulk eene onverschrokkenheid en moed voor hen uit gingen, recht de zee in,—in dat verzamelbegrip van duisternis, vrees en mogelijken dood,—de wateren gescheiden werden en zij er zegevierend doorheen trokken? Er was slechts één ding dat zij doen konden—voorwaarts trekken. En zoo staat ook ons slechts één ding te doen: voorwaarts te gaan, zonder af te wijken naar rechts of naar links.

Christian Science heeft mij de waarheid onthuld,

that the omnipotence and omnipresence of Spirit, Soul, means no limit to our resources; that I cannot demand too much, for there is always a supply. When I have seemed to be hemmed in on every side, —the army of personal sense behind, the jagged precipices on each side, and the Red Sea before,— these words have strengthened me: "My grace is sufficient for thee"—right here, right now, to bless and save. I do not have to see the supply with my eyes (personal sense), or to handle it with my hands; I do not even have to know what it is. I simply have to accept the inspired statement of Truth that Soul hath it, and that it is mine because I am an heir of God and joint-heir with Christ. I must know and acknowledge this fact, and the knowing I have it, is the possession. Then I know that this being the spiritual fact, it must be externalized, and I can wait with God, using what I already see that I have,—improving my present possibilities to the utmost, right where I am. I have never known the waters to fail to part, never have failed to find that a supply beyond anything I could have outlined was there for me and all mankind, and that I only had to confide in Truth and it (the ever-present Saviour) would carry me through, and in the going through would consume the army of errors, the seeming power of evil.

When I think of our Leader and teacher, and remember how she has toiled on through the dark night of personal sense, striving to inculcate in

dat de almacht en alomtegenwoordigheid van den Geest, de Ziel, de onbegrensdheid van onze hulpbronnen beduidt, en dat ik nooit te veel kan vragen omdat er altijd overvloed is. Wanneer het mij toescheen, dat ik aan alle kanten ingesloten was,—het leger van persoonlijke gevoelens achter mij, de ontoegankelijke steilten aan weerszijden, en de Roode Zee vóór mij, —hebben deze woorden mij gesterkt: „Mijne genade is u genoeg," nl. om u te zegenen en te redden, hier en nu. Het is niet noodig dat ik die hulp met mijne oogen (het gevoel van persoonlijkheid) zie, of met mijne handen kan betasten; ik behoef niet eens te weten wat het is. Ik heb eenvoudig het bezielde woord van Waarheid aan te nemen, hetwelk zegt, dat Ziel er over beschikt en dat die hulp er voor mij is, omdat ik een erfgenaam Gods ben en een mede-erfgenaam van Christus. Deze waarheid moet ik weten en erkennen, en te weten dat ik bezit, is het bezit; omdat het de geestelijke waarheid is, weet ik, dat zij aan den dag zal komen en kan ik wachten met God, terwijl ik inmiddels gebruik wat ik reeds weet te bezitten, en aldus de omstandigheden waarin ik verkeer, naar mijn beste vermogen verbeter. Ik heb nooit ondervonden, dat de wateren niet ter zijde gingen; altijd heb ik ervaren, dat er een bron van voorziening is, zoo voor mij als voor het geheele menschdom, in rijkdom mijne stoutste verbeelding te boven gaande, en dat ik slechts op de Waarheid behoefde te vertrouwen om door haar (den immer-aanwezigen Heiland) door de wateren te worden gedragen en daarbij tevens te worden verlost van het leger van dwalingen, de schijnbare macht van het kwaad.

Wanneer mijne gedachten toeven bij onze Leider en leermeester, en ik bedenk hoe zij door den donkeren nacht van het persoonlijk gevoelen heen,

us a ray of confident trust in our everlasting Father so wonderfully revealed to us through her inspired writings; how she has walked step by step before us, using wisdom's rod, and still is leading us on in the march out of error, I wonder that I can ever murmur, ever doubt, and that the fruitage is not far greater than it is. The infinite resources are here, but what do they do for mankind if we do not see that they are here, do not act as possessing all things, do not press forward, leaving behind the unbelief, distrust, and fear? Surely we have had abundant proof that evil is powerless to hinder the progress of truth if one stands with God, knowing that good is omnipotent and omnipresent. There is no lack of confidence; we have the infinite supply. It must, however, be on the right side; on the side of God, not on the side of evil. No need to ask for more if we do not use what we have; as fast as we do use the infinite supply, infinite resource is forever unfolding itself.

Christian Scientists can best show their love to our Leader by following in her footsteps courageously, confidently, patiently, obediently; joyously pressing on, neither too fast nor too slow, but guided by wisdom, keeping the commandments, for this is the only proof of love that abides.

Martha Harris Bogue.

hare zware taak volvoerd heeft, steeds er naar strevende, een straal van oprecht vertrouwen in onzen eeuwigen Vader, ons door hare geïnspireerde geschriften zoo wonderwel geopenbaard, bij ons ingang te doen vinden; als ik bedenk hoe zij ons stap voor stap is voorgegaan, steunende op den staf der wijsheid, en hoe zij ons nog steeds voorgaat op onzen uittocht uit de dwaling,—dan ben ik verbaasd, dat ik ooit nog mor of twijfel, en dat de oogst niet veel grooter is dan zij reeds is. De oneindige hulpbronnen zijn hier, maar wat kunnen zij voor het menschdom doen wanneer wij niet zien dat ze hier zijn, en we niet handelen alsof we alles bezitten; als wij niet voorwaarts gaan en alle ongeloof, wantrouwen en angst achterlaten? Ongetwijfeld hebben wij overvloedige bewijzen gehad dat het kwaad niet bij machte is, den voortgang van de waarheid te verhinderen, indien men op God bouwt, wetende dat goed almachtig en alomtegenwoordig is. Er is geen gebrek aan vertrouwen, we hebben oneindigen voorraad. Ons vertrouwen moet echter aan de „rechterzijde" zijn, aan de zijde van God, niet aan de zijde van het kwaad. Het is onnoodig, méér te vragen zoolang we niet gebruiken wat we reeds hebben; doch naarmate we van den oneindigen voorraad gebruiken, zal de oneindigheid van zijn bron zich altoosdurend aan ons ontvouwen.

Christian Scientisten kunnen hunne liefde voor hunne Leider het best toonen door moedig, vertrouwend, geduldig en gehoorzaam in hare voetstappen te treden; vreugdevol voorwaarts strevende, niet te snel en niet te langzaam, doch door de wijsheid geleid, en de geboden onderhoudende, want dit is het eenige bewijs van eene liefde die blijft.

MARTHA HARRIS BOGUE.

VICTORY OVER FEAR

FEAR appears as an assertion of being in opposition to the one great universal essence, divine Love. The Scriptural statements are therefore significant: "God is love; and he that dwelleth in love dwelleth in God, and God in him . . . perfect love casteth out fear . . . He that feareth is not made perfect in love."

Fear is the world's greatest slaveholder. Monarchs and peasants, learned and unlearned, the old and the young, the civilized and the savage, all in greater or less degree yield temporary obedience to the arbitrary dictates of this most cruel of cruel taskmasters. A mouse may stampede a whole herd of elephants. The greatest conquests of human history have not been the much heralded victories of nation over nation, army over army, or of man over the forces of nature. Such triumphs may be and have been great, but there is yet a greater conquest. This conquest is the victory gained over fear in the individual consciousness of every human being. The processes of man's awakening in the divine image and likeness seem to be from beginning to end a succession of victories over fear, both in the abstract and in the concrete. Fear is both the tempter and the

OVERWINNING OVER VREES

VREES komt te voorschijn als eene bewering, dat we ons in strijd zouden bevinden met het ééne groote beginsel van alle zijn: de goddelijke Liefde. Ter staving daarvan zijn teekenend uitspraken der Heilige Schrift, als: „God is liefde, en die in de liefde blijft, die blijft in God en God in hem . . . de volmaakte liefde drijft de vrees buiten . . . die vreest, is niet volmaakt in de liefde."

Vrees is de grootste slavenhouder der wereld. Vorsten en landlieden, geschoolden en ongeschoolden, ouden en jongen, beschaafden en onbeschaafden, zij allen onderwerpen zich op hun tijd in meerdere of mindere mate aan de dwingelandij van dezen wreedsten aller wreede onderdrukkers. Een enkele muis kan een geheele kudde olifanten op de vlucht jagen. De grootste overwinningen uit de geschiedenis van het menschdom zijn niet de luid geroemde zegepralen van volk over volk, leger over leger, of van den mensch over de natuurkrachten. Zulke triomfen mogen groot zijn of groot geweest zijn, er is een grootere zegepraal. Het is de overwinning die ieder voor zich behaalt op vrees in eigen bewustzijn. Het verloop van 's menschen ontwaken als het beeld en de gelijkenis Gods, schijnt van het begin tot het einde eene reeks van overwinningen over vrees te zijn, zoowel in het abstracte als in het concrete. Vrees is tegelijkertijd

tempted, the torment and the tormentor. Fear is the world's torture-chamber, to which the race through erroneous belief commits itself. Individual effort, moral courage, and mental ascension into oneness with the divine nature, reverse this sentence and destroy the element of human nature which would lead every individual into this place of torment.

Fear is parent to such mentally debilitating moods as apprehension, worry, timidity, cowardice, depression, superstition, self-depreciation, self-limitation, and that merely animal or foolhardy false courage which under stress will hazard the most unnecessary risks. Fear of suffering and of the discipline consequent upon the infraction of moral and spiritual law often begets dishonesty of thought and action; hence fear is frequently the parent of dishonesty. Fear is little less than atheism. It is a mood, belief, or sense of things which practically denies the ever-presence of God as all Truth, Life, and Love. Fear is a component part of the Adamic or animal nature; a reactionary state of thought which is at all times delusion. Fear is the prolific cause of day-ghosts and of the nightmares of darkness. It has been well said that "fear is the devil's ablest representative agent, the child most resembling the features of its parent." Fear is the intimate and congenial accomplice of evil in the majority of the great tragedies of human experience.

de verleider en de verleide, de foltering en de folteraar. Vrees is de folterkamer der wereld, waarheen het menschdom zich door dwaalbegrippen laat voeren. Persoonlijk pogen, zedelijke moed, en geestelijke opheffing tot onze eenheid met de goddelijke natuur, doen dit vonnis te niet en vernietigen het element in de menschelijke natuur, dat een ieder naar dit oord van kwelling zou willen leiden.

Vrees is de moeder van allerlei geestelijk zwakker makende stemmingen, zooals: voorgevoel van onheil, tobberij, bedeesdheid, lafheid, gedruktheid, bijgeloof, zelfonderschatting en zelfbeperking, en van dien zuiver dierlijken en onechten moed der roekeloosheid, welke zich onder den drang der omstandigheden aan de meest noodelooze gevaren zou blootstellen. Vrees voor lijden en voor de straf welke het onvermijdelijk gevolg is van de overtreding eener zedelijke of geestelijke wet, leidt vaak tot oneerlijkheid in denken en handelen. Vrees is dus menigmaal de oorzaak der oneerlijkheid. Vrees is weinig minder dan atheïsme of Godloochening. Zij is eene gemoedsstemming, een geloof, of eene opvatting der dingen, welke feitelijk neerkomt op eene ontkenning van de altijd-tegenwoordigheid van God als de Waarheid, het Leven, en de Liefde. Vrees is een bestanddeel van de dierlijke of Adam-geaardheid; zij is een den vooruitgang belemmerenden gedachtengang, welke altijd zinsbegoocheling is. Vrees is de overvloedige bron zoowel van spoken bij daglicht als van de nachtmerries der duisternis. Het is terecht gezegd, dat „vrees de handigste afgevaardigde van den duivel is; het kind dat het meest op zijn vader gelijkt." Vrees is de vertrouwde en eensdenkende medeplichtige van den booze in het meerendeel van de vele tragedies van het menschelijk bestaan.

The healing, saving consciousness of the all-good, all-Love—God—cures disease, destroys sin, enthrones the contentment of peace, and annihilates the false claim of remembered or present fear. This normal state is heaven's native atmosphere. The weak links of the chain of individual human nature are the cardinal fears of that nature, therefore an individual's weak points include his leading fears. The conquest of these fears through the acquisition of the thoughts of divine Mind constitutes the divine process through which is acquired the Mind of the Master and the gradual possession of immortal sovereignty.

Fear is a mode of error that has many subdivisions, and is in human belief especially contagious. Through the long centuries of human progress, fear has been the chief weapon in the hands of tyrants. In the ages past, fear rather than love has ruled the race, but the present hour sees the exaltation of Love as the supreme power. Fear will always be found arguing for the interests and victory of its own protégés,—catastrophe, loss, demoralization, accident, defeat, death. Fear rules over a house divided against itself, for it is the law of friction in itself and ultimately proves the occasion of its own destruction. The deanimalizing of the human mentality, and its purification through the recognition of pure Mind, leads consciousness by sure degrees into the repose of spir-

De heelende, reddende bewustwording van den Al-goede, Al-Liefde—God—geneest ziekte, vernietigt zonde, verheft den vrede ten troon en doet de vermeende rechten, zoowel van doorgestane vrees als van die welke ons thans beheerscht, te niet. Deze normale toestand is de natuurlijke atmosfeer des hemels. De zwakke schakels in den keten der individueele, menschelijke natuur zijn de voornaamste angsten welke in die natuur heerschen; daarom vallen iemands zwakke punten met zijne overheerschende angsten samen. De overwinning over deze angsten, door het zich eigen maken van de gedachten van het goddelijk Denken, maakt het goddelijk proces uit, waardoor wij den „zin" van den Meester deelachtig worden, en geleidelijk in het bezit komen van onvergankelijke heerschappij.

Vrees is eene soort dwaling die vele vertakkingen heeft, en die volgens menschelijk oordeel bijzonder aanstekelijk is. Door de lange eeuwen van menschelijken vooruitgang heen, is de vrees het voornaamste wapen in de handen van dwingelanden geweest. In het verleden heeft vrees, meer dan liefde, de menschheid geregeerd, maar onze tijd aanschouwt de verheffing van Liefde als de hoogste macht. De vrees zal altijd blijven pleiten voor de belangen en de zegepraal harer eigen gunstelingen, als: ramp, verlies, ontaarding, ongeval, nederlaag en dood. De vrees regeert over een in zichzelf verdeeld koninkrijk, daar zij zichzelve tot een wet van oneenigheid is, en ten slotte de aanleiding van haar eigen vernietiging blijkt. De verwijdering van het dierlijke element uit het menschelijk gedachteleven, en de loutering ervan door de erkenning van het reine Al-Denken, voeren het bewustzijn geleidelijk en zeker tot de rust van geeste-

itual activity, wherein progress is painless and individuality is progressively discovered.

As the history of the individual is identical with that of the race in its upward climbings from sense to Soul, from the slavery of fear to the liberty of spiritual fearlessness, so the actual history of the mental struggles of the race as a whole is identical with the history of the individual. The conquest of a sense of indefinite fear must be the starting-point for our victory over human limitation, and an innumerable succession of victories over fear constitutes the history of every ascending career. From earliest times, tribes, nations, and peoples, like individuals, have risen from low to high conditions by this overcoming.

Fear does not always define itself. At times it is without form or argument, instinctive and depressing. Under other conditions it conjures up from the dark chasm of materialism—the bottomless pit of nothingness—some mountain-peak of defined catastrophe, collapse, or fatality. Surrender to what may be denominated the fear mood, brings the mind into the mental realm of false argument, erroneous concept, and chaos, and effectively excludes peace, courage, and happiness. A man's leading fear is that man's personal devil. His minor or lesser fears may be termed the devil's satellites. His happiness and success are therefore in his own keeping, and it is largely his own fault if he is mentally hospitable to this devilish sovereign and his troop.

lijk werkzaam zijn, waarin vooruitgang pijnloos is, en 's menschen ware individualiteit meer en meer aan het licht komt.

Zooals de geschiedenis van den enkeling, in zijne opklimming van zinneleven tot Ziel, van de slavernij der vrees tot de vrijheid van geestelijke onbevreesdheid, gelijk is aan die van de menschheid in het algemeen, zoo is de geschiedenis van de geestelijke worsteling der menschheid als geheel in wezen gelijk aan die van den enkeling. Om aan de menschelijke begrensdheid te ontgroeien moet men beginnen met het gevoel van onbestemde angst te overwinnen. De geschiedenis van elke opwaarts gaande loopbaan is dan ook eene onmetelijke reeks van overwinningen over vrees. Van de vroegste tijden af hebben stammen, natiën en volkeren, zoowel als enkelingen, zich door zoodanige overwinningen uit lagere tot hoogere toestanden weten op te werken.

Vrees is niet altijd te beschrijven. Somtijds heeft zij geen bepaalden vorm en geen bewusten grond, komt instinctief en werkt terneerdrukkend. Dan weer roept zij uit den duisteren afgrond van het materialisme, die bodemlooze diepte van het niet, het hemelhoog gevaarte van een bepaalde ramp, mislukking of noodlot te voorschijn. Zich over te geven aan wat wij angst-stemming zouden kunnen noemen, leidt het denken naar het gebied van drogredenen, dwaalbegrippen en verwarring, en sluit allen vrede, moed en geluk ten eenenmale buiten. Iemands overheerschende vrees wordt zijn persoonlijke duivel; zijne kleinere angsten zou men de trawanten van dien duivel kunnen noemen. Hij heeft dus zijn geluk en zijn succes in eigen handen, en heeft het grootendeels zichzelven te wijten wanneer hij zijn denken gastvrij openstelt voor dezen duivelschen heerscher en zijn gevolg.

Strange as it may appear, the first tendency of the human mind seems to be to ascribe reality to the unreal. With further analysis and thought however, the positive reality appears, and easy victory is gained over the condition feared. At all times it should be remembered that fear gains its power over thought from the fact that a false sense entertained argues for the reality of the obnoxious unreal. Fear is at all times a pessimist, an enemy to health and happiness, and a continued adversary to the normal rights of the individual. "Be not afraid, only believe," said the Master. He who refuses to think a fear thought and mentally affirms Love's allness, dwells secure in the embrace of the eternal. Thus is salvation wrought.

Because sickness, mental and bodily discord, and death menace the instinctive love of life, these errors are most feared by the human mind. Forgetful of the harmful effects of fear, this mind fails to master the deep philosophy of the Pauline utterance, "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." Throughout the ages the realm of religious belief about God, man, heaven, hell, suffering, and individual salvation, has been more invaded and ruled by the monster fear than any other department of human thought. Past and present religious thought relates largely to man's future. Wherever the unknown or future tense enters in, there fear will always be found on the

Hoe vreemd het ook lijke, het schijnt wel alsof het menschelijk denken vóór alles geneigd is om aan het onwerkelijke werkelijkheid toe te kennen. Bij nadere ontleding en overdenking komt echter de volstrekte werkelijkheid aan het licht, en de gevreesde toestand wordt gemakkelijk overwonnen. Men moet steeds voor oogen houden, dat de vrees hare macht over de gedachte verkrijgt door het feit, dat elke onjuiste opvatting, die men koestert, de werkelijkheid bepleit van de met verderf dreigende onwerkelijkheid. Vrees is te allen tijde een pessimist, een vijand van gezondheid en geluk, en voortdurend de tegenstander van de normale rechten van het individu. „Vrees niet, geloof alleenlijk," zeide de Meester. Hij die weigert, een enkele gedachte van vrees toe te laten, en in zijn geest de alheid der Liefde bevestigt, is veilig in de armen van den Eeuwige. Zoo wordt verlossing verkregen.

Omdat ziekte, geestelijke en lichamelijke storing, zoowel als dood, een bedreiging vormen voor de ingeboren liefde tot het leven, worden deze dwaalbegrippen door het menschelijk denken het meest geducht. Niet bedenkende, welke schadelijke gevolgen de vrees met zich brengt, bijft dit denken in gebreke, de wijsgeerige diepte te beseffen van de uitspraak van Paulus: „Weet gij niet, dat wien gij uzelve stelt tot dienstknechten ter gehoorzaamheid, gij dienstknechten zijt desgenen wien gij gehoorzaamt?" Door alle eeuwen heen is het gebied van het godsdienstig geloof omtrent het wezen van God en mensch, hemel en hel, 's menschen lijden en verlossing, meer dan eenig ander gebied van het menschelijk denken in beslag genomen en beheerscht geworden door het spook der vrees. Het godsdienstig denken van het verleden en het heden is van grooten invloed op 's menschen toekomst. Telkens wanneer het onbekende of toekomstige in de gedachten opkomt,

spot, ready to give a lurid description of that which is liable to happen. It has been truly said that "the fear of ill exceeds the ill we fear," and it is a true statement which reads, "Death is the fear of death."

Argue as we may, analyze as we may, search and penetrate as we may into the farthest domains of the enemy's country, thought comes back to the original proposition that the belief in error is error, as the sense of sin is sin. Victory over fear is not won in a moment. We are fearless and spiritually courageous in the ratio that we are developed in the understanding of Love, Spirit, God, our Father-Mother. Fear has been analyzed for what it is and what it does; not to cast reflection upon those holy souls who are nobly and bravely fighting the good fight of faith and overcoming with surety and certainty this common enemy. The fearless nature is neither brusque nor harsh, but honest, tender, and brave. Moral courage is moral because it has the fearlessness of morality, and is the offspring of a limited spiritual understanding of the first commandment, "Thou shalt have no other gods before me." Therefore moral courage in its higher sense is spiritual courage, and is truly "the Lion of the tribe of Judah."

Men possessed with a single idea, perhaps not at all commendable or exalted in itself, often face disease, catastrophe, and even death with visible fearlessness; but these forms of courage do not

zal men de vrees mede aanwezig vinden, steeds gereed om eene sombere voorstelling te geven van datgene wat mogelijk gebeuren kan. Terecht zegt men, dat „de vrees voor het kwaad erger is dan het gevreesde kwaad zelf," en eveneens juist is het gezegde: „De dood is de vrees voor den dood."

Hoe wij ook redeneeren en ontleden, hoe wij ook vorschend doordringen tot in het uiterste gebied van het vijandelijk land, steeds komt onze gedachte terug tot de grondstelling, dat het geloof in de dwaling de dwaling is, gelijk het bewustzijn van de zonde de zonde is. De overwinning over de vrees wordt niet in een oogenblik behaald. Wij zijn onbevreesd en geestelijk moedig naarmate wij verder komen in het begrijpen van Liefde, Geest, God, onzen Vader-Moeder. Wij hebben de vrees slechts ontleed met betrekking tot haar wezen en hare werking; geenszins was het onze bedoeling, kritiek te oefenen op die reinen van ziel, die met edelen moed den goeden strijd des geloofs strijden, en stellig en zeker dezen gemeenschappelijken vijand—de vrees—eenmaal zullen overwinnen. Eene onbevreesde natuur is niet barsch, noch ruw, maar teeder; ze is ook eerlijk en moedig. Zedelijke moed is daarom zedelijk omdat hij de onversaagdheid der zedelijkheid bezit, en omdat hij voortkomt uit een zekere mate van geestelijk begrijpen van het groote Eerste Gebod: „Gij zult geene andere goden voor mijn aangezicht hebben." Zedelijke moed is dus in zijn hoogere beteekenis geestelijke moed, en is in waarheid „de Leeuw die uit den stam Juda is."

Het komt dikwijls voor, dat menschen die beheerscht worden door een bepaalde gedachte, welke op zichzelve geenszins loffelijk of verheven is, zichtbaar onbevreesd staan tegenover ziekte, ramp en dood. Deze vorm van moed overwint echter niet in den grooten

triumph in the great inner battles of life, or bring the individual to the realm of divine and immortal sovereignty. The most sensitive and spiritually enriched natures often tell us that their lives are beset with many fears and their mental processes register many hours of silent conflict with self-distrust and timidity. They also tell us that these conflicts steadily lead to places of peace, repose, mental quietude, and bodily health, where God's children can rest from their labors and enjoy the blessedness of dominion and plenitude here and now.

As good, divine Love, and Truth, the synonyms of God, dwell forever self-conscious and harmonious, so man, the image and likeness of perfect being, is forever conscious of harmony, dominion, and immortality. Eternal life is progressive life, and the man of "Us" (see Science and Health, p. 591) even now and here has dominion over sin, sickness, and death,—over fear and its myriad subdivisions. The consciousness of the allness of divine Love as the infinite guide, healer, sustainer, and ruler of man's destiny, begets faith, which leads men to believe all the promises of the Most High, because so many of them have already been fulfilled in demonstration.

In no one way does fear show itself in a more pernicious garb than in its seeming power to perpetuate pain and disease. Physicians admit that the most hideous diseases are engendered by fear, and the severest form of sickness is prolonged by

innerlijken strijd des levens, noch voert zij den mensch naar het gebied van goddelijke en onsterfelijke oppermacht. De meest fijngevoelige en geestelijk begaafde naturen bekennen vaak, dat hun leven bezwaard wordt door velerlei vrees, en hun gemoedsleven wijst op menig uur van stillen strijd tegen gebrek aan zelfvertrouwen en tegen beschroomdheid. Doch zij verhalen ons ook, dat deze strijd hen gestadig leidt naar oorden van vrede en rust, en tot innerlijke kalmte en lichamelijke gezondheid, waar Gods kinderen rusten van hunnen arbeid en genieten kunnen, hier en nu, van de zegeningen hunner heerschappij en de volheid van hun zijn.

Daar goed, goddelijke Liefde, en Waarheid, de synoniemen van God, een eeuwigdurend zelfbewust en harmonisch bestaan hebben, is de mensch, het beeld en de gelijkenis van het volmaakte Wezen, zich eeuwig bewust van harmonie, heerschappij en onsterfelijkheid. Eeuwig leven is voortschrijdend leven, en de mensch van het "Ons" (zie Science and Health, blz. 591) heeft, reeds hier en nu, heerschappij over zonde, ziekte en dood, en over de vrees en hare ontelbare vertakkingen. Het besef van de alheid der goddelijke Liefde, die oneindige gids, genezer, instandhouder en bestuurder van 's menschen lot, wekt vertrouwen, en dit vertrouwen brengt de menschen er toe in alle beloften van den Allerhoogste te gelooven, omdat reeds zoovele ervan door demonstratie in vervulling zijn gekomen.

Nergens vertoont zich de vrees in eene meer verderfelijke vermomming dan in hare schijnbare macht om pijn en ziekte te bestendigen. De dokters geven toe, dat de meest schrikwekkende kwalen uit vrees voortkomen, en dat het ernstigste ziektegeval door de aan-

triumph in the great inner battles of life, or bring the individual to the realm of divine and immortal sovereignty. The most sensitive and spiritually enriched natures often tell us that their lives are beset with many fears and their mental processes register many hours of silent conflict with self-distrust and timidity. They also tell us that these conflicts steadily lead to places of peace, repose, mental quietude, and bodily health, where God's children can rest from their labors and enjoy the blessedness of dominion and plenitude here and now.

As good, divine Love, and Truth, the synonyms of God, dwell forever self-conscious and harmonious, so man, the image and likeness of perfect being, is forever conscious of harmony, dominion, and immortality. Eternal life is progressive life, and the man of "Us" (see Science and Health, p. 591) even now and here has dominion over sin, sickness, and death,—over fear and its myriad subdivisions. The consciousness of the allness of divine Love as the infinite guide, healer, sustainer, and ruler of man's destiny, begets faith, which leads men to believe all the promises of the Most High, because so many of them have already been fulfilled in demonstration.

In no one way does fear show itself in a more pernicious garb than in its seeming power to perpetuate pain and disease. Physicians admit that the most hideous diseases are engendered by fear, and the severest form of sickness is prolonged by

innerlijken strijd des levens, noch voert zij den mensch naar het gebied van goddelijke en onsterfelijke oppermacht. De meest fijngevoelige en geestelijk begaafde naturen bekennen vaak, dat hun leven bezwaard wordt door velerlei vrees, en hun gemoedsleven wijst op menig uur van stillen strijd tegen gebrek aan zelfvertrouwen en tegen beschroomdheid. Doch zij verhalen ons ook, dat deze strijd hen gestadig leidt naar oorden van vrede en rust, en tot innerlijke kalmte en lichamelijke gezondheid, waar Gods kinderen rusten van hunnen arbeid en genieten kunnen, hier en nu, van de zegeningen hunner heerschappij en de volheid van hun zijn.

Daar goed, goddelijke Liefde, en Waarheid, de synoniemen van God, een eeuwigdurend zelfbewust en harmonisch bestaan hebben, is de mensch, het beeld en de gelijkenis van het volmaakte Wezen, zich eeuwig bewust van harmonie, heerschappij en onsterfelijkheid. Eeuwig leven is voortschrijdend leven, en de mensch van het "Ons" (zie Science and Health, blz. 591) heeft, reeds hier en nu, heerschappij over zonde, ziekte en dood, en over de vrees en hare ontelbare vertakkingen. Het besef van de alheid der goddelijke Liefde, die oneindige gids, genezer, instandhouder en bestuurder van 's menschen lot, wekt vertrouwen, en dit vertrouwen brengt de menschen er toe in alle beloften van den Allerhoogste te gelooven, omdat reeds zoovele ervan door demonstratie in vervulling zijn gekomen.

Nergens vertoont zich de vrees in eene meer verderfelijke vermomming dan in hare schijnbare macht om pijn en ziekte te bestendigen. De dokters geven toe, dat de meest schrikwekkende kwalen uit vrees voortkomen, en dat het ernstigste ziektegeval door de aan-

its presence. Therefore love and faith as mental conditions are of especial healing value. Where fear is, love is not. Where there is real love, there can be no fear. We never really love those whom we fear, and the nature that is fearful has not yet tasted the bliss of true love, from which the fear element is forever absent.

Many temperaments are kept in bondage to organized and personal domination because their fears are constantly played upon by the particular dogmas of the institution by which they are enslaved, or by the threats, arguments, and methods of some controlling mind. Slavery to duty is often a form of fetish worship, an attenuated expression of fear. The broad, hopeful, generous, pure-minded, and unselfish nature easily blends with the love order of the universe, and, conscious of its own individual sovereignty, makes of life one progressive song of triumph and well-doing. Fear is the habitual mood of tyrants, and those who most control others by playing upon their fears are the greatest serfs to fear's despotic sway. It is a true saying that "the fear of the unknown and the unlived future exceeds the fear of the known, even the fear of the possible repetition of past sufferings." Therefore there is an infinitude of value in the utterance of Jesus, "Sufficient unto the day is the evil thereof."

If children are guided, restrained, and educated through the sweet, patient activities of love, with a proper recognition of the child's individual

wezigheid van vrees langer duurt. Daarom zijn liefde en vertrouwen, als gemoedstoestanden, van bijzondere waarde voor de genezing. Waar de vrees is, is de liefde niet. Daar waar ware liefde is, kan geen vrees zijn. Wij hebben degenen die wij vreezen, nimmer waarlijk lief, en het gemoed dat vreesachtig is, heeft den zegen der ware liefde, waaraan het vrees-element geheel vreemd is, nog niet gesmaakt.

Vele temperamenten zijn aan banden gelegd door overheersching van personen of organisaties, doordat er voortdurend op hunne vrees gewerkt wordt, hetzij door de bijzondere dogma's van de instelling onder welker gezag zij staan, dan wel door de bedreigingen, argumenten en stelregels van den een of anderen overheerschenden geest. Slaafsche plichtsbetrachting is dikwijls niets meer dan een soort fetisch-dienst, een meer verfijnde uiting van vrees. Het breede, hoopvolle, edelmoedige, reine, en onzelfzuchtige karakter vereenzelvigt zich zonder moeite met de liefdewet van het heelal, en maakt, in het besef van zijn eigen persoonlijke soevereiniteit, van zijn leven één stijgend lied van triomf en weldoen. Vrees is de natuurlijke gemoedstoestand van den dwingeland; hij die het meest anderen overheerscht door op hunne vrees te werken, is zelf in de grootste mate de slaaf dier despotische heerscheres. Het is een waar gezegde dat „de vrees voor het onbekende en voor de niet-doorleefde toekomst de vrees voor het bekende, ja zelfs die voor eene mogelijke herhaling van vroeger lijden, overtreft." Er ligt daarom een niet te schatten waarde in het gezegde van Jezus: „Elke dag heeft genoeg aan zijn eigen kwaad."

Het leiden, opvoeden en in toom houden van kinderen door de zachte geduldige activiteit der liefde, gepaard met eene juiste erkenning van hun recht van

rights of self-government when old enough to enter into their possession, this is the scientific method. But children made to obey through fear of punishment are in constant terror of their parents, and are made haters of the law of right rather than lovers of it. Is it unnatural that with the first privileges of individuality a mental reaction against enforced obedience takes place? This reaction is inevitable, and parents and guardians have themselves to thank for their grave disappointments in connection with those whom they have labored to educate in the right way. Even animals respond to the sweet influence of loving patience, and resent severity and government through fear. The natural and normal love of the good and pure expresses our recognition of the nature of infinite Principle, which is thus reflected more and more perfectly in us; whereas an enforced adherence to righteousness represents an abnormal condition which inevitably leads to retrogression and collapse.

The jealousy that is born of fear is curable through the understanding of that divine Love which is at once just and logical. An understanding of the law of relationship between individuals is in itself a positive cure for what can be called jealous fear, and the love that prefers another's good above its own is at all times a destroyer of every kind of jealousy, so truly defined by Shakespeare as "the green-eyed monster, which doth mock the meat it feeds on."

zelfbestuur, zoodra zij oud genoeg zijn om in het bezit van dat recht te treden, is de ware wetenschappelijke methode. Doch kinderen, die uit vrees voor straf tot gehoorzaamheid gebracht worden, verkeeren in voortdurende angst voor hunne ouders, en worden veeleer tot tegenstanders dan tot vrienden van de wet van het goede gevormd. Is het te verwonderen, dat met de eerste vrijheden der zelfstandigheid eene geestelijke reactie tegen deze opgedrongen gehoorzaamheid intreedt? Deze reactie is onvermijdelijk, en ouders en voogden hebben het zichzelven te wijten wanneer zij ernstige teleurstelling beleven van kinderen, voor wier goede opvoeding zij zich veel inspanning hebben getroost. Zelfs de dieren zijn ontvankelijk voor den zachten drang van liefdevol geduld, terwijl strengheid en gezagsoefening door vrees hun een gevoel van wrok geeft. De natuurlijke en normale liefde tot het goede en reine is eene uitdrukking van onze herkenning van het wezen van het oneindige Beginsel, dat daardoor in steeds grootere mate in ons weerkaatst wordt; daarentegen brengt een gedwongen gehoorzaamheid aan deugdzaamheid een abnormalen toestand teweeg, die onvermijdelijk tot achteruitgang en verval leidt.

Naijver, welke uit vrees ontstaat, kan genezen worden door het begrijpen van de goddelijke Liefde, die zoowel rechtvaardig als logisch is. Het begrijpen van de wet der onderlinge verwantschap tusschen de menschen is op zichzelf reeds een afdoend geneesmiddel tegen hetgeen men ijverzuchtsvrees zou kunnen noemen, en de liefde die anderer welzijn boven het hare stelt, vernietigt te allen tijde elken vorm van ijverzucht, door Shakespeare zoo juist omschreven als „het groenoogig monster, dat de spijze smaalt waarvan het teert."

Moral cowardice is a form of fear which shows itself most conspicuously. Fear of public opinion, censure, criticism, and misunderstanding, is a prolific cause of mental torture and defeat-begetting timidity. Public opinion should not be thoughtlessly or stupidly defied. On the other hand, it should neither be worshiped nor blindly obeyed. Public opinion is but the aggregate sense of the enlightened masses on a given question, person, or thing. To the extent that such opinion has a right basis and is made up of accurate deductions, which lead to true conclusions, it should be deferred to as a guiding influence in human affairs. But he who through fear of a mistaken public opinion does less than his duty, proclaims half truths where whole truths are needed, will be punished with many stripes for disobedience to the heavenly vision.

Moral timidity, another of fear's protégés, inculcates the erroneous idea that tradition, custom, and usage, because hoary with age and supported by the multitudes, should receive obedient deference from the individual. Herein fear again comes to the front and endeavors to keep man enslaved to mere institutionalism, or conventionalism. Fear of evil is the self-destructive characteristic of mortal mind, yet evil is the selfhood of this mind and, logically analyzed, it is afraid of itself. And why should this not be so? is it not the law of

Zedelijke lafheid is een vorm van vrees welke bijzonder in het oog valt. Vrees voor de publieke opinie, voor afkeuring of kritiek, en voor verkeerd begrepen worden, is een rijke bron van geestelijke kwelling en tot nederlaag leidende beschroomdheid. De publieke opinie behoort niet gedachteloos of onoordeelkundig te worden getrotseerd, doch evenmin mag men haar aanbidden of blindelings gehoorzamen. De publieke opinie is slechts de collectieve meening over eenig vraagstuk, persoon of zaak, bestaande bij de groote massa dergenen die daarmede bekend zijn. Voor zoover zulk een meening haar goeden grond heeft en haar ontstaan dankt aan nauwkeurige redeneering, welke tot juiste conclusie heeft geleid, moet men haar eerbiedigen als een leidenden invloed in menschelijke aangelegenheden. Maar hij, die uit vrees voor eene publieke opinie, waarvan de onjuistheid hem bekend is, aan zijn plicht te kort doet, en de halve waarheid verkondigt waar volle waarheid noodig is, zal met vele striemen gekastijd worden voor zijne ongehoorzaamheid aan het hemelsche visioen.

Moreele schroomvalligheid, weer een andere beschermeling van de vrees, wil ons de onjuiste meening opdringen dat overlevering, gewoonte en gebruik, omdat zij uit het grijs verleden stammen en door de groote menigte ondersteund worden, gehoorzaam door den enkeling moeten geëerbiedigd worden. Hierin treedt alweer de vrees op den voorgrond en tracht den mensch tot slaaf te maken van ledige voorschriften of vormen. Vrees voor het kwaad is de trek van zelfvernietiging in het sterfelijk denken, omdat het kwaad juist het wezen van dat denken uitmaakt, zoodat, logisch ontleed, het sterfelijk denken bevreesd is voor zichzelf. En hoe zou het anders wezen? is niet het

annihilation to itself? Therefore it fears itself as its own destroyer.

The human mind, always ready for new frights, is stampeded at the sight of our numerous modern synonyms for the one evil which Jesus defined as a lie without any truth in it; and because the modern terminology is couched in scientific phrases it begins to yield itself to a new reign of terror at the awful character of "the ghost" or "man of straw" that it is called upon to oppose and overcome. This very mind would laugh at the thought of fearing evil under its Biblical names, while it cringes and crouches in trembling fear before the apparent power of this same old lie under its modern terminology.

One of the grandest, bravest characters in the history of the race is Moses, the lawgiver and moral reformer. The moral standard, which is the forever afterglow of this "man of the law," stands as a sturdy bulwark of the highest good of the race, and in a foundational way it made possible the greater work of humanity's greatest spiritual leader and regenerator, Christ Jesus, who added to his superb moral courage the richness of spiritual courage and faith, making morality mental as well as physical, and leading thought and life through a spiritual interpretation of the law and the prophets to the celestial glory of ultimate sinlessness. Moses and Jesus stand amidst the eternal ways of man's progress as beacon-lights of manhood's highest form of

sterfelijk denken zichzelf tot een wet van vernietiging? Het vreest dus zichzelf als zijn eigen verdelger.

Het menschelijk denken, altijd ontvankelijk voor nieuwe verschrikkingen, geraakt verbijsterd van angst bij het vernemen van onze talrijke moderne benamingen voor het eene kwaad, dat Jezus omschreef als een leugen waarin geen waarheid is; en daar de moderne terminologie zich in wetenschappelijke frasen hult, onderwerpt men zich bij den aanblik van den vreesaanjagenden bedrieger—het „spook" of de „strooman"—aan een nieuw schrikbewind dat het menschelijk denken juist geroepen is te weerstaan en te overwinnen. Dit zelfde menschelijk denken dat lachen zou bij de gedachte aan vrees voor het kwaad onder zijne Bijbelsche benamingen, kromt en wringt zich in angst en beven voor de schijnbare macht van deze zelfde oude leugen onder hare hedendaagsche benamingen.

Een van de meest grootsche en moedigste figuren in de geschiedenis der menschheid is Mozes, de wetgever en zeden-hervormer. De moreele standaard, die de eeuwigdurende naglans is van dezen „man der wet," staat als een hecht bolwerk voor het hoogste goed der menschheid, en maakte als grondslag het grootere werk mogelijk van den grootsten geestelijken leider en vernieuwer der menschheid, Christus Jezus, die aan zijn verheven zedelijken moed den rijkdom van geestelijken moed en vertrouwen paarde, den eisch van deugdzaamheid zoowel tot het lichaam als tot den geest uitstrekte, en, door eene geestelijke uitlegging van de wet en de profeten, de gedachten en het leven der menschen opvoerde tot de hemelsche glorie van ten volle bereikte zondeloosheid. Mozes en Jezus staan op de eeuwige banen van den vooruitgang als lichtbakens van den hoogsten graad van menschelijke onbe-

fearlessness. Moses stands for moral integrity, Jesus for spiritual law, and both witness to the law of Spirit, the triumph of true manhood over fear in all its forms. In our own age we are privileged, in the degree of our worthiness and spirituality, to participate in the wondrous triumphs of a type of moral and spiritual courage unique in the annals of history.

When amidst our present observations of the world-wide growth of Christian Science, its educational and institutional extension, we pause and go back in thought to the time when Mrs. Eddy, in the human loneliness of her position as Discoverer and Founder of Christian Science, stood on one life-platform with virtually the whole world on an opposite one, do we not stand face to face with a remarkable instance of woman's fearless courage? At that time cannot we picture her as saying,—

> Whoso hath felt the Spirit of the Highest
> Cannot confound, nor doubt Him, nor deny;
> Yea, with one voice, O world, though thou deniest,
> Stand thou on one side for on this am I.

And so on through the years, by utterance, act, and example, this torch-bearer has borne witness to the Christian Science religion of love. Courage is assuredly needed in the defense of truth, and it certainly takes a divine fearlessness to uncover the myriad operations of the claim of evil,—the origin

vreesdheid. Mozes vertegenwoordigt zedelijke rechtschapenheid, Jezus de geestelijke wet, en beiden leggen zij getuigenis af van de wet van den éénen Geest, van de zege van den waren mensch over de vrees in al hare gedaanten. Ook de hedendaagsche menschheid geniet, een ieder naar zijne geestelijkheid en wandel, het voorrecht van te mogen deelen in de wonderbare triomfen van hem die een voorbeeld was van zedelijk-geestelijken moed, eenig in de jaarboeken der geschiedenis.

Wanneer wij in onze dagen den groei van Christian Science over de geheele wereld gadeslaan, en de vermeerdering van hare instellingen en van haren invloed op de ontwikkeling waarnemen, en dan een oogenblik stilstaan om terug te blikken op den tijd dat Mary Baker Eddy, eenzaam als zij, de Ontdekker en Stichter van Christian Science, naar menschelijke opvatting was, alleen stond op één levensstandpunt, met feitelijk de geheele wereld op het tegenovergestelde,—staan wij daar niet van aangezicht tot aangezicht met een merkwaardig voorbeeld van den onverschrokken moed der vrouw? Hoe treffend passen bij dat beeld de woorden:

> Wie eenmaal heeft gevoeld den Geest van 't hoogste Leven,
> Ontkent noch twijfelt meer, en is van wanklen vrij.
> De wereld loochne God;—hij blijft tot antwoord geven:
> Sta zoo gij wilt daar ginds . . . ik sta aan Godes zij.

En zoo, door de jaren heen, heeft deze fakkeldraagster in woord, daad en voorbeeld getuigenis afgelegd van Christian Science, den godsdienst der liefde. Er is inderdaad moed noodig voor de verdediging der waarheid, en zonder twijfel vereischt het goddelijke onverschrokkenheid om de tallooze handelingen bloot te leggen waarmede het kwaad—die bron van alle

of all human fear. Therefore is there not visible in the life-work of our Leader's history the grandest illustration of womanhood's progressive victory over fear?

Finally, thought turns away from the contemplation of all that is fearful, or that is associated in any way with the element of fear, either in the abstract or in the concrete, and with attention fixed on the eternal type of humanly divine character revealed through Christ Jesus, we behold "as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." The mind freed from fear, purified, chastened, and ennobled by the strength gained in holy warfare, mounts as on wings of eagles, partakes of the primary glory of man, and enters into sonship with God. All types finally emerge into the Christ-type, as the seven primary colors make the perpetual chastity of white.

Jesus prayed that all men should be one with the Father, even as he was, and that all should with him partake of the life celestial. Therefore when fear presents itself to the man or to the woman who would be an imitator of Christ, when timidity projects into human thought the fallacious argument of self-limitation, when apprehension would doom the clear-eyed vision of aspiration and spiritual longing, when distrust of one's ability to fulfil the law and enter into the possession of the promises of Christ seems to eclipse hope

menschelijke vrees—zijne vermeende rechten tracht te doen gelden. Geeft dus de geschiedenis van het levenswerk onzer Leider niet duidelijk en op de meest verhevene wijze blijk van de toenemende heerschappij der vrouw over de vrees?

Ten slotte wendt de gedachte zich af van alles wat angstwekkend is of op eenigerlei wijze, abstract of concreet, met het element der vrees verband houdt. Onzen blik gericht houdend op het eeuwige ideaal, den goddelijken mensch, geopenbaard in Christus Jezus, aanschouwen wij „de heerlijkheid des Heeren als in eenen spiegel . . ., worden naar hetzelfde beeld in gedaante veranderd van heerlijkheid tot heerlijkheid, als van des Heeren Geest." Het van de vrees bevrijde, gereinigde en gelouterde gemoed, geadeld door de in heiligen strijd verworven kracht, verheft zich als op adelaarswieken, wordt de oorspronkelijke heerlijkheid van den mensch deelachtig en treedt in zijne rechten als het kind van God. Alle beelden gaan ten laatste op in het Christus-beeld, zooals de zeven grondkleuren in hare samensmelting het eeuwige reine wit vormen.

Jezus bad dat alle menschen één mochten zijn met den Vader, gelijk hij dat was, en dat allen met hem het hemelsche leven deelachtig mochten worden. Wanneer dus de vrees zich meester wil maken van den man of de vrouw die volgeling van Christus wenscht te zijn; wanneer beschroomdheid het bedriegelijk argument der zelfbeperking in het menschelijk denken opwerpt; wanneer bezorgdheid het heldere visioen van hooger streven en geestelijk verlangen zou willen verduisteren; wanneer twijfel aan eigen kracht om de wet te vervullen en zoo in het bezit te treden van wat Christus belooft heeft, den hoop schijnt te ontnemen

and limit courage, let the individual rise in the conscious strength of God-given dominion into the eternal likeness of the all-perfect. Let us remember that the Father of Jesus is still our Father, and that as with the virgin, our own pure sense, immaterial and supersensual, still "doth magnify the Lord." Let us be fearless and untiring in demonstrating that the pure in heart are eternally blessed because they see God in man and in the universe, and are forever the fearless children of the eternal Love.

CAROL NORTON.

en den moed te doen zinken;—dat dan die mensch zich oprichte, in de bewuste kracht zijner hem door God geschonken heerschappij, tot de eeuwige gelijkenis met den Al-volmaakte. Laat ons bedenken dat de Vader van Jezus nog immer onze Vader is, en dat onze eigen reine zin, onstoffelijk en bovenzinnelijk, evenals die der maagd, ook nu nog „maakt groot den Heere." Laat ons onbevreesd en onvermoeid zijn in het bewijzen dat de reinen van hart voor eeuwig gezegend zijn, omdat zij God zien in den mensch en in het heelal, en voor altijd de geen vrees kennende kinderen der eeuwige Liefde zijn.

Carol Norton.

"IN GOD WE TRUST"

THE inscription "In God we trust" is stamped upon the coin of our country, and it was of no small moment that we as a nation should send forth a medium of commercial exchange bearing this declaration to all people. It is absolute. It admits of no relative position. It rings with immortality.

It is interesting to note that the first recorded teaching that we have of the omnipotent, omniscient, and omnipresent God is from Abraham. The Jews are the only example of a nation whose integrity has been preserved on the basis of faith in one God. During their history, empires have risen and fallen, whole nations have been swept from the face of the earth, but they adhered to their faith and lived on. Many times they have been mesmerized by idolatry, both from within and from without; but there has always been a righteous remnant which has kept alive trust in the one true God. There has been a prophet to remonstrate when they went astray, and to point the way with "Hear, O Israel: The Lord our God is one Lord."

The natural result of individual trust in the one God brought out the form of government that made all men equal. Moses—immortal lawgiver

„OP GOD VERTROUWEN WIJ"

HET opschrift „Op God vertrouwen wij" is op de munt van ons land* gestempeld, en het was van niet geringe beteekenis dat wij als natie een ruilmiddel de wereld inzonden dat aan alle menschen deze verklaring brengt. Deze verklaring is absoluut en laat geen halfslachtige houding toe. Zij heeft den klank der onsterfelijkheid.

Het verdient opmerking dat de eerste leer, welke wij opgeteekend vinden omtrent een almachtig, alwetend, alomtegenwoordig God, van Abraham stamt. De Joden zijn het eenige voorbeeld van een volk, welks wezen ongeschonden bewaard is gebleven op grond van het geloof in éénen God. Gedurende hunne geschiedenis zijn machtige rijken verrezen en gevallen, gansche volkeren van het aangezicht der aarde weggevaagd; doch zij hielden zich aan hun geloof en bleven. Menigmaal kwamen zij onder den invloed van afgoderij, zoowel uit zichzelf als door oorzaken van buiten af; maar steeds zijn er eenige deugdzamen overgebleven die het vertrouwen in den éénen waren God levend hielden. Telkens wanneer zij afdwaalden, is er een profeet geweest om hen te vermanen, en den rechten weg te wijzen met een „Hoor, Israël, de Heere onze God is een éénig Heer."

Als natuurlijk gevolg van individueel vertrouwen op den éénen God ontstond die bestuursvorm, welke alle menschen gelijk stelt. Mozes—de onsterfelijke wet-

* Bedoeld worden de Vereenigde Staten van Noord-Amerika.

—taught that God is just. On this conception of God is built the ten commandments. Thus we see that we owe to the Jewish people an endless debt of gratitude for the principle of equality on which our republican form of government is founded.

This is the God in whom we have declared we trust—a just God. Job says, "Acquaint now thyself with him, and be at peace." To trust in Him we must become acquainted with Him. It becomes, then, a necessary part of our education. The living of the ten commandments is the corner-stone of a free republic.

Those who are acquainted with the teachings of Christian Science see in it the one true educator. It will bring to our educational system the spirit of the ten commandments. When the idea of a just God is clear to a mortal, he commences to manifest it in justice to his fellow man. Justice is man's highest conception of right. The keener his sense of this, the clearer is his distinction between good and evil. This when followed points higher, and leads from the animal to the spiritual qualities of mind.

Men cannot be raised in a mass. The work must be effected through the individual; then our success is assured. The divine impulse must be felt by each one, then man becomes a law unto himself. The many complications that are arising in our national life emphasize and point to the fact that our citizens need early instruction in the

gever—leerde dat God rechtvaardig is. Op dit begrip omtrent God zijn de Tien Geboden opgebouwd. Zoo zien wij dat wij aan het Joodsche volk eene blijvende schuld van dankbaarheid behouden, omdat wij aan dat volk het beginsel van gelijkheid ontleenen, waarop onze* republikeinsche regeeringsvorm is gegrondvest.

Dit dan is de God op wien wij verklaard hebben te vertrouwen: een rechtvaardig God. Job zegt: „Gewen u toch aan Hem, en heb vrede." Om op Hem te vertrouwen, moeten wij Hem leeren kennen. Dit wordt dus een noodzakelijk deel van onze opvoeding. De Tien Geboden te leven, vormt den hoeksteen eener vrije republiek.

Zij die bekend zijn met de leer van Christian Science, zien daarin de eenige, ware opvoeder. Zij brengt in ons stelsel van opvoeden den geest der Tien Geboden. Wanneer het begrip van een rechtvaardig God den sterveling duidelijk is geworden, begint hij dit te uiten in rechtvaardigheid jegens zijn medemensch. Rechtvaardigheid is 's menschen hoogste opvatting van recht. Hoe scherper zijn rechtvaardigheidszin, des te helderder zijn onderscheidingsvermogen tusschen goed en kwaad. Dit begrip, vastgehouden, voert den mensch hooger op, van een vleeschelijk tot een geestelijk gedachteleven.

Het menschdom kan niet als een geheel opgeheven worden. Dit kan slechts langs individueelen weg geschieden om zekerheid van welslagen te bieden. Eerst wanneer de drang naar het goddelijke door den enkeling wordt gevoeld, wordt hij zichzelf een wet. De vele verwikkelingen, welke zich in ons nationale leven voordoen, wijzen met nadruk op het feit dat onze burgers vroegtijdig onderwezen moeten worden in de eerste beginselen van rechtvaardigheid,—liefde voor

* Zie de noot op de vorige pagina.

rudiments of justice,—love for God and man,—that they may meet these errors wisely. The work that God commenced in the establishment of our republic will be finished by Him.

But what of our living? In this golden age Christian Science has brought to mankind the undeniable evidence of a living God. It proves that He rewards the upright man. It leaves no ground for unbelief. Any fair-minded man who will investigate cannot but be convinced that His power and presence is manifested here, today. We have one proof, we gain a little trust; we have a thousand, and have gained more.

Trust in God comes to this earth-sense of ours by degrees. We cannot make good this declaration upon our coins without living trust. We should bring it into all our affairs. Give God a chance to help us. There is nothing too insignificant to ask guidance for. Let each swift-passing hour come to us laden with opportunities to prove Love's presence. When divine Love, as justice, is taught and lived by the people of this nation, it will overcome all limitations of capital and labor. It will establish the perfect liberty of the children of God.

During this formative period we are subject to many national diseases. The cloud which appeared to the prophet Ezekiel carried with it winds and storm, but it was environed by a golden circle. So will these reminders prove to us a

God en den mensch—opdat zij deze dwalingen met wijsheid zullen te boven komen. Het werk, door God begonnen in de vestiging onzer republiek, zal door Hem voltooid worden.

Welk richtsnoer nu hebben wij voor ons leven? Het is de onloochenbare getuigenis van een levenden God, welke Christian Science in deze gulden eeuw der menschheid gebracht heeft. Daardoor wordt bewezen dat Hij den deugdzame beloont, en wordt aan ongeloof de grond ontnomen. Ieder onbevangen mensch, die onderzoeken wil, moet noodzakelijk tot de overtuiging komen dat Gods macht en tegenwoordigheid, hier en nu, geopenbaard zijn. Als wij daarvan eenig bewijs ontvangen, wordt ons vertrouwen grooter; naarmate de bewijzen talrijker worden, groeit het steeds aan.

Het vertrouwen op God komt tot dit ons aardsch begrip slechts geleidelijk. Wij kunnen de verklaring op onze munt slechts waar maken door naar dat vertrouwen te leven en het dus in al onze zaken in toepassing te brengen. Laat ons God de gelegenheid geven ons te helpen. Niets is te onbeduidend om leiding voor te vragen. Laat ieder snel-vliedend uur, dat tot ons komt, een volheid van gelegenheid bieden om Liefdes tegenwoordigheid te bewijzen. Wanneer de goddelijke Liefde, opgevat als rechtvaardigheid, onder het geheele volk wordt geleerd en geleefd, zal alle beperking in kapitaal en arbeid er door overwonnen worden, en de volmaakte vrijheid der kinderen Gods gegrondvest zijn.

Gedurende dit tijdperk van wording zijn wij aan vele nationale ziekten onderhevig. De wolk, die den profeet Ezechiël verscheen, voerde wind en storm met zich; doch zij was met een gouden glans omzoomd. Zoo zullen ook de donkere tijden ons tot een licht

brightness if we learn the lesson that without God we can do nothing.

Superstition is one of these "do-not-trust-God" diseases. The nation would refute the allegation that we are superstitious. Yet we are. Superstition is the ignorant and irrational worship of false gods. It has been the most powerful factor in the enslavement of the human race. Jesus of Nazareth and his disciples taught the unadulterated truth, but the people who listened to their words were not entirely emptied of the old, so we see superstition cropping out again. The later teachings until the advent of Science and Health were, as Milton said, "with superstition and tradition taint."

Superstition was always denounced by Jesus. The Sadducees of his day had had some clear teaching by the Jewish fathers along this line. The general belief was, at that time, that evil spirits took possession of people and disputed with their souls for the government of their bodies, and that the spirits of those dead came back and possessed them. The evangelists wrote in accordance with this belief, that they might be understood by the people.

The germ, bacilli, and microbe theory of today is an outburst from this old, latent volcano of superstition. There is a likeness between the hoodoo of voodooism and the cruel taboo of the tuberculosis subject of today. In both instances the thought is that there is an evil power which can take possession and destroy.

worden, indien wij er de leering uit trekken dat wij zonder God niets vermogen.

Tot de ziekten, welke ons toefluisteren „Vertrouw niet op God," behoort het bijgeloof. Ons volk zou de bewering dat wij bijgeloovig zijn, tegenspreken. Toch zijn wij het. Bijgeloof is de uit onwetendheid spruitende, ongerijmde vereering van valsche goden, en is de machtigste factor geweest in de knechting van het menschdom. Jezus van Nazareth en zijne discipelen onderwezen de onvervalschte waarheid, maar het volk dat naar hunne woorden luisterde, was nog niet bevrijd van het oude, en dus zien wij bijgeloof weder opkomen. Hetgeen sedert onderwezen werd, tot aan de komst van Science and Health, was, gelijk Milton het uitdrukt, „met bijgeloof en overlevering besmet."

Bijgeloof werd steeds door Jezus veroordeeld. De Sadduceërs van zijn tijd waren in dit opzicht door hunne Joodsche vaderen duidelijk onderricht. Het algemeene geloof van die dagen was, dat booze geesten bezit nømen van den mensch en met de ziel streden om de heerschappij over het lichaam, en dat de geesten van afgestorvenen terugkwamen om hem te overmeesteren. De evangelisten schreven in overeenstemming met dit geloof, om door het volk begrepen te worden.

De hedendaagsche kiem-, bacil- en microbe-theorie is eene der uitbarstingen van den alouden, latenten vulkaan van het bijgeloof. Er bestaat overeenkomst tusschen de tooverformulen der vroegere geestbezweerders en den wreeden banvloek, welke de tuberculose heden ten dage over hare slachtoffers uitspreekt. In beide gevallen is de gedachte deze, dat er eene kwade macht bestaat die van den mensch bezit nemen en hem vernietigen kan.

Our Master settled this matter forever when he said, "There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man." He taught the people it was their evil thoughts that defiled them. The belief of original sin, predestination, fatalism, demonology, and the like, are all products of this same ignorance of the true God.

There is a strange perversity in the human mind that often opposes its highest good along these lines. There seems to be a racial tendency to look at the moon over the right shoulder, never to start new work on Friday, etc. Knowledge of the true God alone can destroy this ignorant superstition. Here we find our trust in God is preventive as well as curative, and all the various forms of superstition are healed by a constant recognition of God as the only power.

Worry is another "do-not-trust-God" disease. It means "to strangle," and this is its action, for it kills all good impulse. It is a lack of confidence in God's power to govern. He is great enough to "bring forth Mazzaroth in his season" and "guide Arcturus with his sons," yet mortals do not trust Him. They trust the steam-engine to take them across the continent; the screw to propel them across the ocean; the dynamo to give them light; meat and food to give them health; public opinion for safety—everything and everybody but God.

Worry is talkative and assertive. It produces

Onze Meester maakte voor goed een einde hieraan toen hij zeide: „Daar is niets van buiten den mensch in hem ingaande, hetwelk hem kan ontreinigen; maar de dingen die van hem uitgaan, die zijn het welke den mensch ontreinigen." Hij leerde den menschen dat het hunne booze gedachten waren die hen bezoedelden. Het geloof in erfzonde, voorbeschikking, noodlot, booze geesten en dergelijke, is steeds het gevolg van dezelfde onkunde omtrent den waren God.

Zoo treft men in het menschelijk denken dikwijls een zonderling, onnatuurlijk verzet aan, juist tegen datgene wat het meest tot eigen welzijn bijdraagt. Ook schijnt er een aangeboren neiging te bestaan om slechts over den rechter schouder naar de maan te kijken; om nimmer eenig nieuw werk op een Vrijdag te beginnen, enz. Alleen het kennen van den waren God kan dit onwetend bijgeloof vernietigen. Hier zien wij, dat ons vertrouwen op God niet slechts onheil voorkomt, maar ook genezend werkt, en dat het voortdurend erkennen van God als de eenige macht, den mensch van bijgeloof in al zijne vormen verlost.

Tobben is eveneens eene ziekte die tot ons zegt: „Vertrouw niet op God." Er ligt de bedoeling van verstikken in, en zoodanig is ook de werking ervan, want het smoort elke goede opwelling. Het is gebrek aan vertrouwen in de macht van God om te besturen. God is groot genoeg om de Mazzeroth op haren tijd voort te brengen en den Wagen met zijne kinderen te leiden; toch vertrouwen stervelingen niet op Hem. Zij vertrouwen wel op den locomotief om hen over land, op de schroef om hen over den Oceaan te voeren; op den dynamo om hun licht, op spijs en drank om hun gezondheid te geven; op de publieke opinie als vrijbrief—op alles en iedereen, behalve op God.

Tobben redeneert veel en met stelligheid. Het ver-

a mental poison which, if not overcome, will destroy. It is often the one dark spot on an otherwise noble character. One of the peculiarities of this disease is that the one possessed of this evil seldom sees or acknowledges it as a fault, but holds it a virtue. He dwells in an atmosphere of self-justification, and considers himself a martyr to faithfulness and duty. There can be no greater enemy to a home, for it not only makes the person thus afflicted miserable, but every other one who comes within touch of its poisonous influence. Many times this condition of mind will be reflected by other members of the household, and the friction thus occasioned is the entering wedge for a divided home. To overcome it, we must return praise to God for what we have and cultivate the habit of praying for what we have not. "Renounce all power but power divine, and with strong confidence lay hold on it."

Hurry is also a "do-not-trust-God" disease. It comes from an ambition to be or do something of ourselves. It is the product of time, not eternity. It is confusion, noise. It forgets dignity, and that all things should be done "decently and in order." It pays no attention to appearances or to the comfort of others. It has no time to be pitiful or courteous. All it has is speed. It often forgets the object it had in view.

It is impossible for us to think of Jesus as in a hurry. When Mary and Martha sent word to him of Lazarus' sickness, he was not a long distance

oorzaakt een geestelijk vergift, dat vernietigend werkt indien het niet overwonnen wordt. Het is vaak de eenige smet op een overigens vlekkeloos karakter. Eene der eigenaardigheden dezer ziekte is, dat degene die door dit euvel bezeten wordt, het zelden als een fout ziet of erkent, doch het voor eene deugd houdt. Hij vertoeft in een atmosfeer van zelf-rechtvaardiging, en beschouwt zichzelven als een martelaar van trouw en plicht. Er bestaat voor een huisgezin geen grooter vijand, want deze ziekte maakt niet alleen den persoon, die er het slachtoffer van is, ongelukkig, doch ook ieder ander die met haren vergiftigenden invloed in aanraking komt. Menigmaal wordt deze geestestoestand bij andere leden van het gezin teruggevonden, en de wrijving die hieruit voortkomt wordt dan de oorzaak van huiselijke verdeeldheid. Om dus tobben te overwinnen, moeten wij God loven voor hetgeen wij hebben, en de gewoonte aankweeken om te bidden om hetgeen wij niet hebben. „Loochen elke macht behalve de goddelijke, en houd deze vast met sterk vertrouwen."

Haast is ook een ziekte die ons toeroept „Vertrouw niet op God!" Zij komt van het eerzuchtig verlangen om uit onszelf iets te willen zijn of doen. Zij is een voortbrengsel van het tijdsbegrip, niet van de eeuwigheid. Zij teekent verwarring en is rumoerig. Zij vergeet waardigheid, en bedenkt niet dat alle dingen „eerlijk en met orde" moeten geschieden. Zij denkt niet aan het uiterlijke of aan het gerief van anderen. Zij heeft geen tijd om medelijdend of beleefd te zijn. Al wat zij heeft, is spoed. Zij vergeet dikwijls het doel dat zij voor oogen had.

Wij kunnen ons Jezus onmogelijk als in haast voorstellen. Toen Maria en Martha hem Lazarus' ziekte lieten boodschappen, was hij niet ver af; toch duurde

away, but it was three days before he reached them. Confusion of mind inevitably results from this false action. When our spiritual light is dim we can often trace it to the fact that we have allowed hurry to gain admittance. Paul got where he could say, "None of these things move me." The mind that is seeking guidance from the one Mind will reflect peace and order.

Greed must be named as a "do-not-trust-God" disease. It is a selfish desire for the accumulation of matter, the opposite of justice and equality. Like the serpent which it represents, it folds and stings all whom it reaches. Those who are caught in its toils are slowly stupefied by its poison to all sense of unselfish love. When self grows large it crushes all. We read that when Nebuchadnezzar was boasting of his city, kingdom, and power, giving no glory to God, he became insane, and it was not until he became humble and kind to the poor that his reason was restored to him. When the human mind is entirely self-absorbed, it obscures its last ray of light and drifts like a ship at sea that has lost its reckoning.

Greed is never satisfied. The more it has, the more it wants. Its victim places all his confidence on the things of this world. He knows not the steady trust in the eternal verity behind the delusion of sense and time. When tribulation and losses come upon him, he is desolate. That in which he trusted has been tested and turned to

het drie dagen eer hij hen bereikte. Verward denken is het onvermijdelijk gevolg van deze verkeerde wijze van doen. Wanneer ons geestelijk licht omsluierd is, kunnen wij dat dikwijls terugbrengen tot het feit dat wij eene gedachte van haast hebben laten binnensluipen. Paulus bracht het zoo ver dat hij zeggen kon: „Ik acht op geen ding." Het gemoed dat leiding zoekt bij het ééne Denken, zal vrede en orde weerspiegelen.

Ook hebzucht moet genoemd worden als eene der ziekten die ons influisteren „Vertrouw niet op God." Zij is eene zelfzuchtige begeerte naar vermeerdering van stoffelijk bezit; de tegenstelling dus van rechtvaardigheid en gelijkheid. Evenals de slang, die hiervan het zinnebeeld is, omknelt en bijt zij allen die zij bereikt. Allen, die haar ten prooi vallen, worden door haar gif langzamerhand ongevoelig gemaakt voor elk besef van onzelfzuchtige liefde. Naarmate het eigen ik zich uitzet, verdrukt het al het andere. Wij lezen dat Nebukadnezar, toen hij zich op zijne stad, zijn koninkrijk en zijne macht verhoovaardigde in plaats van God te verheerlijken, krankzinning werd; en dat hij zijn verstand eerst terugkreeg toen hij zich verootmoedigde en wèl deed aan de armen. Wanneer het menschelijk denken geheel in zichzelf opgaat, wordt zijn laatste lichtstraal verduisterd en zwalkt het rond als een schip dat zijn koers kwijt is.

Hebzucht is nooit voldaan. Hoe meer zij heeft, hoe meer zij begeert. Haar slachtoffer stelt al zijn vertrouwen in de dingen dezer wereld. Hij kent niet het onwankelbaar vertrouwen in de eeuwige werkelijkheid verborgen achter den waan der zinnen en het tijdelijke. Wanneer moeilijkheden en verliezen over hem komen, is hij troosteloos. Datgene, waarop hij vertrouwde, is op de proef gesteld en tot stof vergaan.

dust. He had not the real substance—Love. The man who each day is proving God, can never be utterly desolate and forsaken. The assurance of His companionship is ever with him. Though we have not yet proven this, the Principle is perfect, and some day we shall attain unto it. Trust is the strong chain that binds us to the infinite. There is a voice which, when followed, will always guide aright.

We overcome greed by realizing the nothingness of its gains. Then we begin to do for our fellow man. This habit of doing, cultivated, will break the self-mesmerism that holds us, whether it has been the worship of persons or things. We shall manifest mercy, compassion, and justice through the brightness of His coming into our lives.

Greed has brought into our nation's life much of profligacy, sensuality, and assumption without quality,—a class that works for appearances. We should have had our lessons in the history of the nations that are dead. Moral rottenness has always resulted in oppression and extinction. It was with good reason that God, through Moses, commanded that the vineyard and harvest were not to be gleaned to the last grape or grain, but something was to be left for the poor.

We make our own troubles. A daily asking God to supply our needs will bring a childlike simplicity of doing and living. When all gain this, we shall become happy. The struggle, convulsion, and despair that have come from false living, pride, and lust of the flesh and eyes, will go back

Hij bezat niet de werkelijke substantie—Liefde. De mensch die dagelijks Gods tegenwoordigheid bewijst, kan nooit geheel troosteloos en verlaten zijn. De zekerheid van Zijn geleide is steeds met hem. Al vermochten wij dit nog niet te bewijzen, toch is het Beginsel volmaakt, en eenmaal zullen wij zoo ver komen. Vertrouwen is de sterke keten welke ons aan den Oneindige bindt en ons de stem doet hooren die, wanneer wij haar gehoorzamen, altijd ten goede zal leiden.

Wij overwinnen hebzucht door het besef van de volkomen waardeloosheid harer winsten. Dan beginnen wij iets voor onze medemenschen te zijn, en dit zal, tot eene gewoonte aangekweekt, het hypnotisme der vereering van het zelf, hetzij die gezocht werd in aanzien dan wel in bezit, verbreken. Dan zullen wij, door het licht dat Zijne komst in ons leven brengt, genade, barmhartigheid, medegevoel en rechtvaardigheid openbaren.

Hebzucht heeft in het leven van ons volk veel losbandigheid, zinnelijkheid en aanmatiging gebracht,—eene klasse van menschen die slechts voor den schijn leven. Wij hadden leering moeten trekken uit de geschiedenis der natiën die uitgestorven zijn. Zedelijke verdorvenheid heeft altijd verdrukking en uitsterving ten gevolge gehad. Niet zonder reden gaf God door Mozes het gebod, dat de oogst van wijngaard en veld niet tot de laatste vrucht mocht worden ingehaald, maar dat iets voor de armen moest worden overgelaten.

Wij scheppen onze eigen moeilijkheden. Een dagelijksch vragen aan God, in onze behoeften te voorzien, zal een kinderlijken eenvoud in handel en wandel met zich brengen. Wanneer allen dit bereiken, zullen wij gelukkig worden. De strijd, de verwarring en de vertwijfeling, welke zijn voortgekomen uit onwaar leven, uit hoogmoed en uit de begeerlijkheden des vleesches

Distrust has in it the element of egotism and suspicion. It crushes hope and endeavor. It binds the mortal in fetters. It corrodes, corrupts, and destroys, until finally everything and everybody becomes an enemy. It darkens the thought, separates friends, and ruins business. The panics in our financial world are the result of distrust,—first in the individual, then in the nation. It is the seed-thought for church divisions. What do we desire of these our companions in bonds? Do we expect them to be saints? If they were perfected, we would not be fit company for them. Let us trust our brother whom we have seen.

Many a father or mother has awakened to the fact that distrust was making a child a black sheep. The base element in human nature when it finds itself suspected will never be true. We must cultivate the good until the evil has nothing to feed upon. When a child sees he is trusted, it inspires him with the thought that he is trustworthy, and this becomes an incentive for right action. Trust your children, and they will manifest what you expect. It is indeed a pitiful condition where there is not perfect trust between husband and wife. But there is hope in Science. There have been numerous cases where confidence has been restored as they each came into the light and saw the nothingness of error.

The fear of death is an undercurrent in the

Wantrouwen heeft de elementen van zelfzucht en argwaan in zich. Het vernietigt alle hoop en streven, en slaat den sterveling in boeien. Het verteert, verderft en vernietigt, totdat men ten slotte in alles en iedereen een vijand ziet. Het verduistert de gedachte, brengt scheiding tusschen vrienden en richt zaken te gronde. De panieken in onze financieele wereld zijn het gevolg van wantrouwen, eerst bij den individu, dan bij de geheele natie. Het is de kiem voor kerkelijke scheuring. Wat verlangen wij eigenlijk van hen, die toch evenals wij door de zonde gebonden zijn? Verwachten wij van hen dat zij heiligen zijn? Indien zij de volmaaktheid bereikt hadden, zouden wij geen geschikt gezelschap voor hen zijn. Laat ons dus vertrouwen stellen in onzen broeder dien wij gezien hebben.

Menig vader of moeder heeft leeren inzien, dat gebrek aan vertrouwen jegens een kind, dit tot het zwarte schaap van het gezin maakte. Zoolang het lagere element in de menschelijke natuur zich gewantrouwd weet, zal het nimmer streven naar veredeling. Daarom moeten wij het goede zóó lang aankweeken tot het kwade niets meer vindt om zich mede te voeden. Wanneer een kind voelt dat men het vertrouwt, wordt het bezield door de gedachte dat het dat vertrouwen waard is, en dit werkt als een prikkel om het goede te doen. Vertrouwt uwe kinderen, en zij zullen zijn wat gij van hen verwacht. Zoo is het ook een recht treurige toestand wanneer er geen volkomen vertrouwen bestaat tusschen man en vrouw. Maar Christian Science geeft ook hier hoop op uitkomst. Talrijk zijn de gevallen waarin het wederzijdsch vertrouwen zich herstelde naarmate beiden tot het licht kwamen en de nietsheid der dwaling inzagen.

De vrees voor den dood vormt den ondergrond van

human mind, and is often greatest in the person who affirms he has no fear. In Hebrews we read of those "who through fear of death were all their lifetime subject to bondage." This fear manifests itself under all kinds of disguises, from climate, lest that destroy them, to poverty, lest they suffer for lack of supply. It hurries them to the doctor, carries them to the operating table, and makes them wanderers on the face of the earth. It diminishes as we learn to trust God and feel His presence. "Whither shall I go from thy spirit? or whither shall I flee from thy presence?" Turning to matter for help, increases fear; trusting God, lessens it.

The simplest proof of God's power in healing sickness, plants us more firmly on the rock Christ Jesus than years of theoretical religion. Finally, we can pass "through the valley of the shadow of death" and "fear no evil."

Our Leader's life is for us an example of trust in God, and we shall prove how grateful we are to her, in what respect we hold her teachings, by trusting and loving one another. Thus teaching, living, trusting, loving God and our fellow man, truly it shall be said of our nation, and finally of all nations, "In God we trust."

FRANCES MACK MANN.

het menschelijk denken, en is veelal het grootst bij hem, die beweert geen vrees ervoor te hebben. In den brief aan de Hebreën lezen wij van hen die „met vreeze des doods door al hun leven der dienstbaarheid onderworpen waren." Deze vrees openbaart zich onder allerlei vermommingen, van vrees voor het klimaat, waarvan zij allerlei gevaar duchten, tot de vrees voor armoede toe, die hen van gebrek zou kunnen doen omkomen. Die vrees drijft hen naar den dokter, brengt hen op de operatietafel, en maakt hen tot zwervelingen op aarde. Zij vermindert echter naarmate wij op God leeren vertrouwen en Zijne tegenwoordigheid voelen. „Waar zoude ik henengaan voor uwen Geest, en waar zoude ik henenvlieden voor uw aangezicht?" Wenden wij ons tot de stof om hulp, dan neemt de vrees toe; vertrouwen wij op God, dan neemt zij af.

Reeds het eenvoudigste bewijs van Gods macht om ziekte te genezen, plant ons steviger op de rots, Christus Jezus, dan jarenlange theoretische godsdienstleer. Zoo leeren wij eenmaal „in een dal der schaduw des doods" gaan en „geen kwaad vreezen."

Het leven van onze Voorganger is voor ons een voorbeeld van vertrouwen op God; en wij kunnen de dankbaarheid, die wij voor haar gevoelen, en den eerbied, dien wij koesteren voor hetgeen zij ons geleerd heeft, het best bewijzen door elkander te vertrouwen en lief te hebben. Wanneer wij aldus onderwijzen, leven, vertrouwen, en God en onzen naaste liefhebben, dan zal ons volk, en ten slotte ieder volk, in waarheid kunnen getuigen: „Op God vertrouwen wij."

FRANCES MACK MANN.

Copyright, 1912, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

Environment and Opportunity

GREATER THAN CIRCUMSTANCES

MARCUS AURELIUS said: "Life is more like wrestling than dancing; it must be ready to keep its feet against all onsets, however unexpected." The careless human nature may desire to dance through the years, but it cannot. The onslaughts come. And to keep one's feet, to rise superior to conditions, to stand greater than circumstances, is to live truly.

The highest philosophies, however, have missed their way through looking largely to the human mind to supply its own strength. They have drawn from a reservoir soon exhausted; have looked for remedy where there is none. The intellect, the will, the affections, even at their best, cannot of themselves and unaided solve the problem of human woe. To the divine Mind alone men must turn for final refuge. And the Scriptural records which make plain man's relation to God, urge his dependence upon God, instruct him how to find God, transcend all philosophies and

dogmas and creeds. Their teaching brings within the apprehension of men the thoughts which collectively composed the thinking of Christ Jesus, and brings home to men the truth that nothing less than the Christ-mind is greater than circumstances.

Let any strong and good man review his experiences, and he will recall many unhappy times when his courage or his patience failed him. And why? Because he thought his strength and his goodness were in and of himself, and so he came to the end of them. Let this same man, however, begin to understand and to adopt into his own thinking the infinite and infinitely right thoughts which originate in divine Mind, and he has identified himself mentally with thought-processes which will never fail him; for the source of his strength and goodness is now infinite and inexhaustible, inasmuch as he is seeking to express God's goodness just as fast as he can discover and reflect it. Christ Jesus must have meant this, surely, when he said that he and the Father were one; that he sought the will of the Father who sent him; that the Son could do nothing of himself, but what he saw the Father do.

The highest interpretation of Christianity, then, gives us the law and rule and action of the

superiority to circumstances which all great men have sought. In spiritual thinking, thinking governed by God and not by human will or intellect or desires, lies our help. And again differing from many philosophies and philosophers, this true Christian teaching bids us not to run away from trials or to become stoical toward them; but rather to bring out spiritual understanding to bear upon them and so to expel sin and suffering and all annoyances small or great from our experiences.

It is in the office, the workshop, the street, the school room, the drawing-room, the nursery, and the kitchen that we need our courage and our patience; for here we spend our time and do our work and meet our annoyances. So it is here we need God, for we must draw from the great heart of an endless unchanging Love, abide and abound in it, in order to be greater than the circumstances that would undo us. On the one side runs a constant temptation to fretfulness, ill temper, criticism, fault-finding, to fear and worry and fatigue. On the other stands the loving assurance that thought lifted to the plane of infinite Love brings Love to bear upon the temptation of the moment to melt it away.

Again Marcus Aurelius wrote: "Consider how much more often you suffer from your anger

and grief than from those very things for which you are angry and grieved." Truly, not circumstances, but what we make of circumstances, harms us. The way we take things decides what they shall be to us or do to us. He who determines that, whatever else he loses, he need not lose his peace of mind, stands victor over any situation. Over and over again, however, it has been brought home to us that without God we cannot always keep our peace. Then ought we not to welcome as God's greatest gift the understanding of truth which reveals our peace in Him and shows us how to become one with it?

The whole question is indeed mental. He who leans upon God in his market or his workshop, she who takes the presence of God into the humblest duties of her home, does it by thinking spiritual thoughts instead of material thoughts. God is divine Mind, Spirit, everywhere present; God is wholly good, neither creating nor knowing nor supporting anything evil; so divine Mind is entirely good, and is brought into our experiences as we think spiritual and good thoughts. If friction, accident, failure, delay, or any other evil threatens us, we can at once measure it against divine Mind; decide that it does not spring from this Mind and so has no power and no right place;

and then refuse to think it, see it, or have it, because our loyalty to godlikeness compels us to reject everything from our thoughts that does not express God's nature and power and presence.

Refusing to entertain mentally any kind of trouble, it loses foothold and must eventually disappear. Should any one doubt that correcting thought according to God's law changes our actual experiences, let him read Paul's words to the Romans: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." There is but one way; and this appearing of spiritualized thinking, correcting human turmoil and unrest, does reveal man superior to trouble, because God, the source of all right thought, is Himself greater than all the passing circumstances of earth.

WHY GROW OLD?

THE ancient Italian city of Ravenna, situated some miles from the Adriatic sea, was protected from invasion by a long stretch of shallow water through which a channel was marked by posts projecting above the surface. When an enemy threatened from the sea, these posts were pulled out, and the city was thus saved from its foes, who could find no safe channel for approach.

Along the course of the human experiences of all of us are set the mile-posts of events and anniversaries whose recurrence marks the flight of time. These posts are not planted by time, but set by ourselves, ignorant or heedless of the fact that we are thus marking an open channel for the enemy we call age-limitation to enter from the sea of human beliefs. The passing of time is a mortal belief which lies wholly outside the realm of infinite Mind, wherein one day is as a thousand years. The trend of habit and custom is to admit and expect certain changes in physique and

mentality with the passing of years. Up to a certain or uncertain point these changes are declared to be for the betterment of the individual, bringing strength and development of body and mind; but after maturity is reached, this laudable belief gradually gives way to the baneful one of deterioration and impairment.

The Christian Scientist can find no warrant in his religion for granting legitimacy or credence to any such beliefs. He knows that man, made in God's image and likeness, has no part in either accretion or decadence; that he has always stood at the point of perfection, and will always there remain. He knows that man, having all good, lacks nothing, and his heritage of good being eternal, he can never be deprived of any part of it, either by age or any other invention of the adversary. Man, in Christian Science, need therefore have no apprehension over advancing years, for while they should bring to him wisdom, they can take from him nothing that he would not voluntarily relinquish. But, because of the heedlessness or indifference of mortals to man's real relationship with God, they are continually driving new posts to mark the line of ingress for the enemy. They tick off each recurring birthday with more and more solemnity, and might often

catch themselves looking backward and comparing what they think they cannot do now with what they once could do so well, and in other ways implanting marks of age where none belong.

It does not take much understanding of Christian Science to carry a man beyond the point of boasting of these things, or of mildly glorying in the empty distinction which seniority brings. Most of us have taken out of our vocabulary such mossgrown expressions as, "When I was younger I could do so and so," or, "Just wait until you are as old as I am and then see," and other similar impeditive expressions arising from self-justification and the like; but apart from these we have a long line of posts to pull out if we would obliterate the channel marked out in our own consciousness in the days of our bondage to mortal belief. It is not enough that we no longer speak of our age, or talk of the profitless past, or openly bewail our lack of physical agility. It is of slight consequence to the individual how tightly he may muzzle his lips, if he gives free rein to his thought. The man who never speaks of age and its accompaniments, but neglects to rise above it in his thought, is much in the predicament of the amateur architect we read about, who built his house without a staircase. It looked all right from the

outside, but when he wanted to go up higher he found he had neglected an absolute necessity.

There is one sure method of rising above the aggressive suggestions of age, and that is by keeping ever in consciousness man's true relationship with God. The psalmist says, after speaking of the mutations of mortal sense, "But thou art the same, and thy years shall have no end." To this he adds, "The children of thy servants shall continue, and their seed shall be established before thee." Man as God's reflection manifests only the qualities and attributes that are God-given. He has unfailing strength, permanent activity, unvarying sagacity. Our revered Leader says, "Man in Science is neither young nor old. He has neither birth nor death . . . Even Shakespeare's poetry pictures age as infancy, as helplessness and decadence, instead of assigning to man the everlasting grandeur and immortality of development, power, and prestige" (Science and Health, p. 244). The Christian Scientist finds it essential to his well-being to keep this continually in his thought and to assert incisively his heritage of man's spiritual faculties whenever contrary arguments and suggestions intrude themselves. Whatever sensible aids he may employ to this end are commendable. Hence he should cultivate cheerful-

ness in thought and expression, juvenescence in demeanor and vigor, sociability in association and inclination.

No one need retire to the chimney corner, no matter how many years may seemingly have passed over his head, for he is still God's image and likeness. Years should always bring sapience, but never decrepitude. Unresisting submission to the universal belief about the inevitable approach of senescence should never be regarded as a necessity, much less a virtue. The getting ready for it by withdrawal from usual occupations, changing one's customary attire, adopting the cane habit, retirement from blithesome fellowship, has been in times past regarded as a natural if not an admirable procedure; but such courses are to be shunned as the allies of age, the accessories of senility.

The achievements of so many of the world's greatest minds and keenest intellects after the riper seasons of longevity have been reached by them, should be a rebuke to those who interpret all changes after a certain age as sure evidence of decadence. Longfellow delivering his "*De Senectute*" on his seventieth birthday, Tennyson composing his immortal lines "Crossing the Bar" at eighty, Plato with pen in hand at eighty-one,

Cato learning Greek at the same age, Humboldt completing his "Cosmos" in his ninetieth year, John Wesley at eighty-two in the midst of his activities saying, "It is twelve years now since I have felt any such sensation as fatigue," and our own Holmes lecturing in foreign lands in his eighties, are all familiar instances which show clearly that age beliefs are neither compulsory nor legitimate. Such instances could be multiplied indefinitely, but the student in Christian Science may find them all overshadowed in the eventful record of the revered Founder of his religion, Mary Baker Eddy, who in her eighty-ninth year, with spiritual insight and bodily vigor, directed the policy and supervised the affairs of the most remarkable religious movement of modern times. Did not Christ Jesus say, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever"?

LIMITATION

THE way we look at things is largely responsible for the courage or the fear, the confidence or the doubt, with which we meet the demands or the difficulties that arise in human experience; hence to have the right point of view is an essential factor in working out one's problems. Elisha, beset by the Syrians in Dothan, knew that the chariots of divine help surrounded him, and he was therefore undismayed at the presence or the number of his enemies; while his servant, seeing only the material side,—their own apparent weakness and the encircling host of foes,—was afraid. When the prophet caused the young man to look from the spiritual point of view, and he realized the presence of God, his fear of the threatening evil departed.

We are all too prone to be influenced by the appearance of things, to count the number of persons as representing the strength or weakness of a cause, forgetting that "one on God's side is a majority." Even the Master's disciples were

deceived by the material evidence when they counted the loaves and fishes and said, "But what are they among so many?" They looked from the point of view of limited sense, not of infinity; therefore they could not see as did Jesus that God's spiritual supply, the substance of Mind, was there to be used according to the need. Neither was it divine wisdom, but human reliance upon material strength, which prompted the numbering of the Israelites; and the greater the number of personal units the less apparent seemed the necessity to trust in God; hence the sin, and its self-punishment, of looking to the human and personal instead of to the divine source of good for one's strength and defense.

Personal sense, not discerning the infinite nature and resources of being, limits itself in every direction. The student, looking from this point of view and seeing only his own shortcomings, fears that his understanding is too small to work out his problems or to meet Truth's spiritual demand. Thus a little band of workers, looking at the fewness of their numbers and the seeming largeness of the demand, may lack the courage to go forward in the assurance of God's unfailing supply. On every hand is the temptation to look to personality instead of to infinite, divine Prin-

ciple, which is ever supplying the smallest as well as the greatest need of its ideas; and this turning from Principle to person is the error that prevents the recognition of man's boundless possibilities and resources.

God is as present with the few as with the many, with one as much as with a thousand; but whether the student is struggling on alone or is accompanied by a multitude of fellow pilgrims, the work is always with himself. "The Christian Scientist," writes Mrs. Eddy, "is alone with his own being and with the reality of things" (Message, 1901, p. 20). Each individual, therefore, must demonstrate man's unity with his divine origin, and neither husband nor wife nor closest friend can do this work for another. It is pleasant when students are privileged to work together harmoniously, uniting for the common good and marching shoulder to shoulder in the overcoming of evil, but the lonely worker is not less blessed by reason of his loneliness, for it is the students' good work as individuals that makes the real joy of fellowship, and Love rewards this good work and blesses the individual without respect to his position or environment. All who are loyal to the Principle of Christian Science are united in spirit, though perhaps separated in person, and this

oneness of devotion and fellowship of purpose is what most concerns the individual and the cause.

When we limit our intelligence, health, or strength, we are attempting to limit God, who alone is their source. When we limit our capability, we, in our belief, limit the creator, who endows man out of His own being. When we admit the lack of goodness or love, we admit that God is finite and imperfect, for He has made man in His own likeness. Instead of accepting the material evidence, we should know that God's children have all they need from day to day. It is not by human wisdom or by human power, but by the divine Spirit that all right things are done and all good accomplished; and Spirit, God, being everywhere, universally abounding, no one need lack the ability to do his work and to be righteous and true. Whether it is the solitary student, the little church, or a great movement, there is always enough light for the way if the lamps are kept filled, always enough strength for the work if reliance is placed unreservedly upon God, always enough grace when the heart is ready to love.

We sometimes make the mistake of looking to what is materially visible as one's supply, and limit thought accordingly, instead of looking to the unseen source of all good. One should not judge

by the little he receives, but by the sufficiency from which it comes. That we do not receive more is not due to a lack of supply, but to a lack of receptivity. We do not measure our supply of water by the quantity flowing from the faucet, but by the great reservoir that feeds it. Neither should we limit our supply in other directions to what is visible to the senses, and declare lack because we do not see more, but we should turn our thought toward "the open fount, which is pouring forth more than we accept" (Science and Health, p. 2).

That which meets the need of one meets the need of all, for supply is not measured by numbers but by need, by capacity and not mere desire. God is all power to the two or three that are gathered together in His name, as much as to a multitude, and the few accomplish as much and sometimes more, in proportion, as do the many. The little band of students working lovingly together, having but one mind for the establishment of Christ's kingdom in human consciousness, is a greater factor for good and is doing more for the cause of Christian Science than the larger organization where self-interest is allowed to distract attention from the spiritual Christ-ideal for which the Church of Christ, Scientist, stands.

We should be well aware that there is nothing

whatever in the human material sense of things which can supply the place of the spiritual and divine, nothing in person which can take the place of Principle; on the contrary, mortals must look beyond and outgrow the finite sense of things before they can fully discern and apprehend the spiritual reality and harmony of immortal being. Limitation in any direction of right thought is an argument of the carnal mind, and should not be accepted, much less advanced, by the student who desires to rise above it. It is the thought underlying all sin and discord, all that is comprised in the belief of life or intelligence separate from God. Good is never limited or finite, but infinite, and we can think correctly only from this standpoint. Man, being God's reflection, as we are taught in our text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy, can lack no good thing; and this fundamental truth must be laid hold of and brought into the detail of daily living, if we would have the sweet assurance that divine Love is preparing a table before us in the presence of our enemies.

The command of God to the Israelites was to "go forward," even though the way seemed impassably blocked by the Red Sea; and this command remains for all mortals journeying from the material sense of things to the spiritual, for divine

Love always opens the way when one is willing and obedient. Daniel went forward into the den of lions, the three young Hebrews into the fiery furnace, and our Master into the grave itself, when to human sense there seemed no possible deliverance. Then what are Christian Scientists, with their declared faith in God, to do but to go forward in their work, taking no counsel of personal sense and refusing to be turned back or dismayed by the difficulties or the limitations this false sense would hold out. The sense of limitation is the shibboleth of evil, the watchword of the so-called material senses, and its design is to frighten the timid pilgrim and turn his attention from the goal before him. Limitation is not the fact but the falsity concerning God and man, and Christians must go forward to that realization, remembering that they are "heirs of God."

PROBLEM OF THE HICKORY TREE

A CERTAIN hickory tree which shades our lawn has lately been the means of teaching so valuable a lesson that its story is here told for the benefit of others who, figuratively speaking, may have hickory trees on their own premises.

Each year when the arrival of spring causes the other trees to put forth their leaves, this one stands for weeks in gaunt and bare unloveliness. The sun may shine its brightest, the soft winds may blow, the warm summer showers may beat as they will, but there is no response; while all around is growing green and beautiful, it alone remains coldly aloof, taking no part and apparently wishing to have no share in the general awakening. Yet we are never concerned about it, for we know that after a while tiny buds will appear, which will swell and grow without unfolding until they stand all over its gnarled branches like stiff little Christmas candles. Then perhaps there comes a night of rain followed by a day of brilliant sunshine, and lo, a miracle is

wrought! The Christmas candles soften and uncurl into baby leaves, which hang for a few days like feathery tassels, and then imperceptibly assume such shape and color that, almost before we are aware, our stubborn old hickory tree stands clothed in a garment of green which is a delight all the season long.

Once, as we were enjoying its luxuriant shade, the thought came, Why can we not be just as patient with our loved ones who are having their struggle in getting started, as we are with trees? People, as well as trees, have characteristics of their own, and is there any occasion to fret and worry because all mental processes are not alike? The violet pushes through the wet leaves at almost the first breath of springtime, while the rose requires weeks of care and vigilance on the part of the gardener before it reaches its full splendor. Yet who can say that one is more lovely than the other? Is the violet in any position to criticize the rose, or should the rose judge and condemn the violet? Each is simply unfolding after its own nature, and neither self-righteousness on the part of the violet, nor self-condemnation on the part of the rose, will facilitate the growth of either. Then shall we have less patience with our brother and our sister than we

have with the grass of the field, "which today is, and tomorrow is cast into the oven"?

Suppose we look back and honestly ask ourselves if we have always used the same simple common sense in our dealings with people that we used in regard to our hickory tree. As we passed back and forth beneath its bare branches, did it ever occur to us, for instance, to upbraid it for its slowness, or to stop and inquire why it did not begin to get green like the other trees? I am quite certain that we never shed tears over it, nor did we nag at it, and make its life miserable by continually begging it to put out a few leaves—"just to please us!" Neither did we call its attention to the weeping willow next door, and remark how happy those people must be with a fine tree like that in their yard. We just went quietly along, like reasonable people, attending to our own affairs, and feeling sure that the hickory tree was doing the same. Because it grew in our yard and belonged to us was no reason why it should lose its individuality, nor its absolute freedom to work out its own salvation in its own way.

Mrs. Eddy has reminded us of the need to "remember that the world is wide; that there are a thousand million different human wills, opinions,

ambitions, tastes, and loves; that each person has a different history, constitution, culture, character, from all the rest; that human life is the work, the play, the ceaseless action and reaction upon each other of these different atoms" (Miscellaneous Writings, p. 224). Then why grow discouraged? Because no evidence of a change is visible to the material senses does not mean that it may not already be taking place in human consciousness. No one saw the inward struggle through which the tree had to pass before the hard bark softened sufficiently to let the first bud appear; and in like manner no one sees the conflict through which some natures grope their way toward the light. The heart's innermost processes are not always revealed, even to those nearest and dearest, but in this trying interval of waiting can we not have sufficient faith in the ultimate outcome to be a little more patient, a little more loving?

Perhaps, however, the argument comes: "It is my very love which makes me impatient. If I did not love so much I should not care." But is it really love, O troubled heart? Let us be sure on this point, for no sentiment is so likely to be misconstrued. If we probe the heart deeply enough, that which we fondly believe to be love for the

tree sometimes turns out to be only love for ourselves,—a desire that the tree shall grow green because it will make our yard prettier, and in consequence we shall be happier. Before we begin to pity ourselves too industriously, and sadly maintain that we have done "everything we can," suppose we ask ourselves if we have done the one thing which is the hardest to do of all—so hard, in fact, that some of us never even attempt it—and that is, to let go of our own sense of personal responsibility in the matter.

Suppose we try a little harder to remember that it is not "our" tree at all, but God's. Suppose we try to make its stubbornness, its ugliness, its perversity, less of a reality, and to remember instead that the real tree and the real man are perfect ideas in Mind, and that as such God is ever conscious of them. Suppose we try to remember that God's work is already done; that the hickory tree, to Him, is already as beautiful as the weeping willow, because He can see that which is still hidden from our dull eyes—the perfect, finished spiritual creation; and that in His way (not ours) and in His time (not ours) this eternal fact will be made manifest to human consciousness.

Meanwhile do we honestly desire to see it work

out its problem? Then suppose we step aside and give it a chance. It is possible that the one thing it needs is just to be let alone, and it is more than probable that this is the one thing which we have never done, for mortal mind is never more agreeably employed than when attempting to manage other people's affairs. Suppose we stand aside just for a while. Self-righteousness may have been casting a darker, colder shadow upon it than we have ever realized. Self-love, too, which Mrs. Eddy tells us is "more opaque than a solid body" (Science and Health, p. 242), has sometimes kept the light from reaching things far more precious than hickory trees. The human mind has also a strange trait called self-justification; but, if we pray earnestly enough, we can free ourselves even from this. Do not let us crowd the slowly unfolding idea, for over-anxiety has a smothering effect at times. Let us get ourselves far enough in the background to allow the free winds of heaven to blow and the warm sunshine to do its work. It was God's tree before it was ours. Can we not trust Him to take care of it?

Take courage, wistful gardener! Have weeks and months gone by and still your tree stands without response? It may be that tomorrow's dawn will see the first faint bud appear; and in

the mean time there is yet one thing which we can do, one final test so crucial that only those who have borne it can understand what it involves. Do we really love? Have we really the best interests of the loved one at heart? Then prove it. That which is truly love, and not its counterfeit, can not only

> Speak the word that's needed, yet
> Can hold its peace as well; nor doth forget
> When things seem wrong, love shows itself most great
> By sometimes being willing just to wait.

"SONGS IN THE NIGHT"

IT was Job who spoke of "God my maker, who giveth songs in the night." Sometimes the human mind has an enlarged sense of its troubles in the night; things proverbially look worse then than when the coming daylight puts fears to flight—so common consent says. When the heart can rejoice in the night watches because of God's goodness, it means that gratitude is sweetening all existence. "Songs in the night" bring thought close to God, and shut away from us whatever would oppress.

Symbolically the song in the night means much to us. In the seasons of mental darkness, when fear or grief or discouragement press upon us, a song in the heart carries thought triumphantly through the hard place. A different thing it is from being elated over material success or gain; a different thing also from personal pleasure or good fortune of any kind. The spirit which can be grateful for blessings received, even when trials are multiplied, is the spirit of the robin singing in the rain; of the early crocus under

late winter snows. It is the spirit of prophecy, of faith, of confidence in all things good; the courage which looks beyond today's evidence to tomorrow's promise. The song in the night is, indeed, from God, for it is nothing less than spiritual uplifting and nothing less than a gift of God.

It is not always easy to remain undismayed; not always possible to stand every instant of the day or the week or the year untempted by discouragement. In the present state of human affairs there is work to be done, a hill to be climbed. Living is a problem, to be solved by applying to its every detail the action of divine Principle. Things as they appear are far from perfect, and to bring daily life to perfection means that divine Mind must displace ultimately every human thought and thing.

It is no wonder, then, that in so great a work the suggestions of evil would endeavor to weaken the hands of the toilers—not surprising that there are "night-times" in our journey from material education to spiritual understanding. To every one who strives for the highest right there come at times disheartened seasons; and these will very likely persist, though with less and less force and frequency, until thought grasps the

supreme power and presence of good and comes to fear evil not at all.

Here Christian Science brings to human thought songs in the night; songs at all times, whether the way be for the moment dark or bright. Its fundamental teaching that God is good and that God is the only power, brings reassurance to the darkest hour. If in any trouble we can be assured that, whatever the appearance for the time, the trouble has nothing to sustain it and the forces of divine Love are operating to destroy trouble and to deliver us, a thread of rejoicing runs through the experience and it cannot be wholly dark. Trouble without God and trouble with some understanding of God, however small, to sustain us, are two different things. The first might be considered actual trouble; the second is a place in which God may be sought and found, an opportunity for divine Mind to enter and prevail and save to the uttermost. So it is not trouble after all, in the last analysis, but a holy place in which the earnest heart may meet divine Love face to face. And indeed all trouble, soon or late, brings thought to hear the song in the night, for trial and sorrow cannot long endure without God's answer to our pleading.

You who may think you have heard no song,

have you really listened for it? Have you counted your blessings, nursed your gratitude, gone out to make others happy, though unhappy yourself? Have you believed that God is good, that faith is rewarded, that prayer is answered? Have you really asked God to help you, expecting help? If you have, your dark hours have been cheered; and when you know enough of God's power and presence they will be transformed. Christian Science comes to meet you and to make the song you have heard or have longed to hear the most certain and dependable thing in your life. This teaching takes nothing from Christianity, adds no new thing to it. It simply unfolds the Science of Christianity; reduces to human comprehension and practice the law of God as Christ Jesus taught and lived it. This teaching reveals man in God's likeness to be spiritual, eternal, immortal, now and forever triumphant over sin, disease, and death; uncovers evil, matter, mortality, as man's counterfeit, a false claim and claimant to be denied and cast out; discovers the whole question of living to be a question of thinking, and shows us how to think divine thoughts, godlike thoughts, to the destruction of thoughts material, evil, and diseased.

So the student of the highest Christianity

hears always the song in the night and in the day. There is no time when he cannot hear it if he keeps true to what he knows of divine Love. Perhaps at times he is as sorely discouraged as before he first heard the song; at other times the sense of fear or loss or sorrow may beat upon him, for he is still somewhat involved in things human. But always he can listen to the voice of Truth, God, assuring him that good is supreme and will eventually triumph if he leaves self and fear and greed and wilfulness behind him to follow the best he knows of good. And always he will follow and obey it if he really loves good better than evil, pressing forward to the promised consciousness of "God who understood" in which there shall be no night at all.

THE FATHER'S BUSINESS

THE ABUNDANCE OF GOD
ONE BUSINESS
THE CLOSED HAND
CHRISTIAN SCIENCE IN THE BUSINESS LIFE
TRUTH IS POWER

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1913, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.
BOSTON, MASS., U.S.A.

The Father's Business

THE ABUNDANCE OF GOD

WHEN Jesus said, "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on," he reminded his hearers that God is able to feed and clothe man as He does the lilies and the birds. Such a concept of the divine power as this is very far from the present human sense of things; and even the Bible says that the need to earn his bread in the sweat of his brow was the curse laid upon Adam. But certainly the teachings of Jesus and his example would seem to point to God as the source of man's supply, rather than man's own effort.

How may this ideal of God's ability and willingness to provide everything for His child be reconciled with the very practical demands of our every-day life? Christian Science comes to reconcile these seeming divergent calls of the divine ideal and of the workaday material. It

shows first of all that our external conditions are not what govern us, but our own thinking. Outward things reflect more or less definitely our own habits of thought and those deep-laid convictions of mortal mind which are the heritage, as it appears, of all humanity. If we believe in plenty, we shall see plenty all around us,—that is, if our belief or faith in plenty is well founded. A belief in plenty which is founded in a material sense of things is likely to be suddenly reversed, making poverty appear where riches were. But if our faith in the abundance of the divine good, in God as infinitely creative might, as limitless resource, is our deepest conviction on this subject of supply, we shall unfailingly see plenty in our outward conditions.

The human sense of lack, voiced everywhere today in the universal complaint over the high cost of foodstuffs and other necessaries of living, must be met in thought as an error to be corrected, before the abundance of good which Jesus affirmed can be manifested.

The present writer recalls an incident of the time of coal famine a few years ago. Some one had been crying wolf so loud, predicting lack of supply everywhere, that it was deeply borne in upon the writer's consciousness that the means of livelihood would be cut off during that following

season, in the panic of all former patrons over the financial outlook. The result of this fear was the immediate manifesting of the thing feared. There seemed to be an almost total stopping of the usual business engagements.

Then the matter was taken up in Science; the abundance of God was affirmed steadfastly; the supply and support of man was placed in God, in the power of divine Mind, and all sense that human ways and means are any man's resource was cast out. The effect was an immediate demonstration of supply that came about through what looked like a mere chance. It was such an event as might in ninety-nine cases out of a hundred have failed to happen; but it did happen, with the immediate supply made clear. This made such a break in the sense of financial anxiety that the rest was easy, and the winter's work brought more abundant financial return than had ever been enjoyed before.

This is scientific demonstration; and it is possible to every one who can rise above the personal sense of things. One must trust God's ability more than he fears his own disability. Here is the secret of humanity's trouble. We do not really believe that what we are capable of doing is worth to the world an abundant living. We look at our own human limited capacity, and we

confirm our belief in those limits, whereas we should turn away from human limitation and affirm that the man God sends forth is capable of large and splendid work; that he is able to carry whatever duties infinite Love lays upon him; and even more than this, we should realize that the work of God is already done.

This realization that the divine Mind holds all things forever perfected and complete is what sets the human powers free. The workers in Christian Science find that every gift or talent of theirs comes to higher and freer expression through their daily endeavor to know that God does all that is done. This lifts the sense of individual responsibility, and removes effort. One has only to let the divine Mind work through him or, better, to let the divine thinking dawn upon him, and then all his own doings will at once be stronger and clearer, touched in some degree with that light and leading which humanity is wont to call genius.

Work done with the impulse which lies back of genius is never work. It is play. The man who works because he loves his work, who works easily, freely, understandingly, this man is not a slave. The curse of Adam is at once removed from him whose work has become his play. The practical effect of this change of thought in the worker is at once to make his work of more value to his

fellow men; and when with this increase of individual freedom and power comes the even deeper conviction of God's omnipotence and His willingness to give all good to man, then the worker finds abundance flowing in upon him from every side.

To break through financial limitations with a merely material sense of personal will and with selfish desires governing one, is not what Christian Science means by demonstration. Jesus reminded us that we should seek "first the kingdom of God, and his righteousness;" then "all these things" shall be added unto us. It is truly only when the first desire of the heart has come to be the knowledge of divine Life, the ways and means of divine activity, that the financial problems are done away for the learner.

So long as we think of material things as a source of good or happiness, and desire them for themselves rather than as a sign following the coming of spiritual good, we are likely to have trouble with our demonstration of supply. There must be in our thought an honest rising above every material thing as able to make or mar our happiness. We can every one of us find that only spiritual happiness is happiness at all. We can hold ourselves superior to worldly pleasures and interests of every sort, placing our whole joy in the unseen good which no worldly thing can give

or destroy. When we do this, then the lower things answer to the inner vision; then harmony and plenty are where were discord and leanness.

If, after honest effort at demonstrating our financial problems in Christian Science, we find ourselves still under a hampering sense of limitation, it is safe to search thought to discover whether we are still looking to matter for our happiness and our life. The victory over matter and its limitations is reached only by knowing its nothingness and the allness of Spirit. And it is already convincingly proved to Christian Scientists how the conviction of God's abundance of spiritual good does find itself reflected from the heart of the thinker into the conditions of his outward existence.

Let one then cultivate the understanding that God is not limited in any direction, and therefore man, His likeness, is not. A truly spiritual understanding of this cannot be had while we cling to material pleasures and desires, but when we have really learned to see spiritual things as riches, then we shall find this inward sense of treasure manifest outwardly as abundant supply for every human need.

ONE BUSINESS

WHEN Jesus at the age of twelve was sought by his mother while he was hearing and asking questions of the doctors in the temple, he answered her, "Wist ye not that I must be about my Father's business?" Something not yet understood by her was taking him into scenes and surroundings she had not planned for him. Serving God, he went where this service led him; did what this service demanded of him. No single account in the Scriptures shows Jesus as serving himself or the selfish interests of any person or persons about him. The work of glorifying God and of establishing the kingdom of God in the hearts of men was upon him, and with unswerving purpose he went about it.

All men today surely should be engaged in just one business,—the business of being and doing right. Whatever the outward activities may be, whatever the daily routine, the service of good should be uppermost. Many people confine their thought of business to commercial or industrial enterprises, to the activities which bring material gain or income; and trying to manage these

through merely human capacities and talents, are beset with many perplexities. The dictionaries tell us that one's business is that which busies one, or that which engages the time, attention, or labor of any one as his principal concern or interest. Then, whatever may be the work for the day, the "principal concern or interest" of serving good can be paramount and so be rightly considered one's real business. And, however much time and attention external things demand, the constant effort to be and to do right can keep one steadily employed.

This is all, of course, a mental question; and right motive is the keynote of the situation. With an honest desire for "rightness" we cannot go far wrong without a measure of suffering that drives us back to the best we know. Right desire destroys any supposed peace in wrong doing, brings him whom it animates into better and better thinking and living, because he cannot otherwise be content. Good motives should not have a hard time to find their way into social life, home life, and into all personal relations and affairs. Not until all men unite in one unshifting standard for right doing, and that a standard which condemns anything less than the wholly straight, clean way of honesty and truth, will all suffering be lifted from the business interests of the world. But if

one man, and another, and another, will hold steadfastly to the one business of righteousness, and stand firmly for his highest sense of integrity in all his dealings, an increase of good will bring daily relief to the whole situation. The business of doing right is an individual business. Each man has to be about it without waiting for his neighbor, and to the man who is consciously about it comes a new quality of success; a success that outshines all the intrigues of human nature, for it is born of the effort to manifest God.

To many who are striving to serve good, Christian Science has brought much enlightenment and comfort. It stands upon Scriptural authority and declares God to be Mind,—divine Mind; declares this Mind to be wholly good, wholly powerful, wholly present. From this basis it maintains evil to be powerless and non-existent to divine Mind, and assures us that just so fast as we let divine Mind come into our thinking to displace human beliefs and fears, evil will become correspondingly powerless and non-existent to us. Not in a day, nor in a life-time, perhaps, will evil be wholly extinguished to us; but the knowledge brought to us through the Scriptures and through Christian Science, that evil has no more power than mortals give it by liking or fearing it, helps us to begin now to reduce it to nothing and to

hope for release from it in the measure of our fidelity to good.

Thus the one business of overcoming evil with increased understanding of good becomes apparent to us. We see that the human mind alone is unequal to the task of it, and are taught how to seek divine Mind and how to depend upon spiritual law to accomplish it. We learn that God, divine Mind, is the one and only employer and that every one who lives should be employed, through thinking and doing as divine Mind would have him think and do, in the business of manifesting good. And he who is about his Father's business, even though he be the humblest of earth or be serving the least important of earth, is surely straightening and sweetening all the relations of life and learning that God is an employer who withholds no good thing from them that serve Him.

THE CLOSED HAND

IN an article recently published in the *Sentinel*, there appeared this sentence: "The closed hand cannot receive." The simple statement, almost epigrammatic in its terseness, lingered in the memory of at least one reader, and said itself over and over in her heart as she went about her daily work. "The closed hand cannot receive." And why not? She had only to hold out her own hand, tightly closed, to understand. Some one might have been offering her the price of a king's ransom, and yet so long as those fingers maintained their rigid clasp she could not have received it. Let her open her hand, however, and hold it out, palm upward, as in the act of giving, and that very change of attitude, simple though it was, placed her at once in a position to receive.

As she pondered these things a picture which hangs in a certain dearly-loved reading-room flashed into her memory. It represents a group of persons standing on a lawn listening to a woman who has evidently stepped out upon a low

balcony to address them. The woman is Mrs. Eddy. She stands looking out upon that sea of upturned faces, a slender figure silhouetted against the sky, the face in shadow, but what a world of eloquence there is in those outstretched hands! And the palms are upturned. Giving, giving, always giving,—and since the days of Jesus of Nazareth no one has ever received in such abundance. Yet is it not only in accord with an immutable law that she who gave so much should receive in like manner? Jesus himself said, "With what measure ye mete, it shall be measured to you again."

Does the storehouse sometimes seem strangely empty, O troubled heart? We sometimes find ourselves thinking that we are not getting as much out of life as we ought, and wonder why we do not receive more. Before becoming unduly disturbed over this, suppose we try the experiment of taking an entirely different point of view. Instead of saying, "I am not getting as much as I ought," suppose we say, "Am I giving as much as I can?" Instead of saying, "I wonder why I do not receive more?" suppose we say, "Am I making the most of what I have?"

Why should we concern ourselves as to how much we are receiving? That is God's part, and

His work is already done. Divine Love is always saying, as did the father in the parable, "Son, thou art ever with me, and all that I have is thine." Since Principle and its idea are inseparable in Science, man already has all, for man is God's reflection. The ring and the best robe have always belonged to the son, but he can use and enjoy them only as he turns to the Father, the divine Principle of his being, from whom all good proceeds. And, by the same process of reasoning, if we, today, would receive all that "the Father hath bestowed upon us," we should ask ourselves whether or not we are making the absolute best of that good of which we are already in conscious possession. If we are honestly doing this, and giving to others as it hath been given unto us, fully, freely, out of the abundance of a grateful heart, and with no thought of recompense or reward, the clear, strong currents of a still higher understanding will flow into our lives in accordance with a law of divine reciprocity.

When Saul of Tarsus first saw the light of Truth, he did not stop to inquire what all this was to bring him, nor what return he might expect for work in the Master's service. He simply fell on his knees and cried out, "Lord, what wilt thou have me to do?" And one who carries this prayer

in his heart each day will find, when the evening shadows fall, that opportunities to give and to bless have come to him far beyond his fondest hopes. For it is the prayer of divine activity, which must ever find its answer. It is the prayer which longs to give, not one which murmurs because it does not receive. It is the prayer which asks to be shown the Father's will, not one which desires to carry out its own. It is the prayer of the righteous which "availeth much."

Self-examination is not always an agreeable occupation, nor is it the one best fitted to send us up in our own esteem, for when we dig deeply into the depths of human consciousness we sometimes bring to the surface thoughts which do not look very pretty when viewed in the honest light of day. It is, nevertheless, a purifying process which none of us can afford to neglect, for nine times out of ten when things go wrong, we have only to look within to locate the trouble. Do we feel, for instance, that we receive but scant measure of love from those around us? Let us look within and find how much love we are giving. "But," we complain, "certain people do not even seem to like us." Do we like them? "If ye love them which love you," said the Master, "what reward have ye? do not even the publicans the same?"

Perhaps we feel that we have been unjustly treated. What about our treatment of others? Has it invariably been characterized by a gentle charity, "broad enough to cover the whole world's evil, and sweet enough to neutralize what is bitter in it" (Miscellaneous Writings, p. 224)? Possibly our best efforts are often unappreciated. What of other people's best efforts? Have we always given to them the cordial "Well done!" which we ourselves have failed to hear? Many of us feel that we are frequently misunderstood. Do we always understand others? Those who happen to differ from us may yet be quite as sincere and honest in their convictions as even we ourselves; but it takes a nature rarely great to remember this. Do we hear our mistakes criticized? Before resenting this, we might profitably look back into the past and see if we can remember ever having become a self-appointed judge in Israel. Are our faults magnified and commented upon? What of other people's faults? Have we always maintained toward them the same loving silence which we would be glad to receive in return?

Truly it is "with what measure ye mete," dear fellow-worker in the bonds of Christ. Then let each begin this day, this hour, to do something for somebody; and if the suggestion comes that

one is so situated that he cannot do anything for anybody, let him talk straight back to the lying argument and send it where it belongs. No one is so poor that he cannot do something, if it is only to turn over with his foot the beetle which is struggling on its back in a garden path. It is not always money which this sad world needs. In fact, could statistics of this kind be taken, they would probably show that more people starve annually for want of love than for want of food. There may be those within sound of our voice today to whom a word of encouragement would be worth more than all the money in the world. Indeed, circumstances sometimes arise when it requires more of the real Christ-spirit to hold out a hand to a friend who stands alone and misunderstood, perhaps even for the moment disgraced in the eyes of the world, than to build a church whose spires shall reach the very heavens.

When the hungry multitude lacked bread, Jesus fed them in the wilderness, "about five thousand men, beside women and children," but when Mary sat at his feet to learn more of Christ, Truth, he said she had chosen the one thing needful. Thus was he ever ready to give according as the human sense of need presented itself. He did not tell the starving multitude that "man shall not live by

bread alone," nor did he give to Mary of the loaves and the fishes. Can we pray too earnestly for a similar discernment, for that intelligent, wisely expressed love which is ever reaching out toward humanity in tenderest compassion, ever ready to bless, to comfort, to heal?

There was once a poor widow whom Elijah found, in time of famine, gathering sticks. When he asked her to fetch him a little water and a bit of bread, she explained that she had only a handful of meal and a little oil in a cruse. "And, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die." The same old lying argument—"too poor to give!" But what said the man of God? Did he come down under the same mesmerism, accept her point of view, and hastily take himself off in search of some one whose opportunities were obviously less limited? Not at all. On the contrary, he saw the mental attitude of the speaker, saw the closed hand holding fast to fear, doubt, self-interest, and lack of faith in God's infinite bounty. He saw that, so far as she was concerned, the sense of famine was nowhere so great as in her own thought, and he helped her heal it in the only way which at that moment would have done the work. "Fear not," he said, "go and do as thou

hast said: but make me thereof a little cake first." Open the closed hand. Those stiff, cramped fingers have been shut too long. Let go of all that makes for limitation. Stop doubting God and begin to supply a brother's need out of that good of which you are already in conscious possession. The woman did as she was told, and the upturned open hand received the blessing, for we are told that "she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail."

Elijah is not here today, but God is. The same Principle which was operative then is with us now, for God is "the same yesterday, and to day, and for ever." Then let us act as if we believed this. Let us give what we have, and give it gladly. If some beautiful new thought has unfolded to our consciousness, to shine like a star upon our ascending path, let us remember it is only as we pass on to others the blessing it has brought, that we may really make it our own. That which we gained yesterday, and give today, fits us to receive in yet greater measure tomorrow. The only man who receives nothing is the man who stands still, tightly clutching that which he has for fear of losing it.

Then let us open the closed hand. Open it wide.

It should be joy enough for any one of us "to sow by the wayside for the way-weary, and trust Love's recompense of love" (No and Yes, p. 3). That recompense is sure, but it often comes more quickly when we stop looking for it. Let us be willing to leave that part of it—the what and the when and the where—to God; and just go quietly on, forgetting self in blessing others, and leaving the future to make manifest that which is already growing clearer to us each day, each hour, that we cannot lose by giving.

CHRISTIAN SCIENCE IN THE BUSINESS LIFE

IF a knowledge of God cannot avail one in his practical experience of business, then he would far better revise his concept of business. In other words, if anything humanity is busy with is outside the law of good, God, then, it would appear, it is under the law of evil, and must be readjusted. But business is only the exchange of good offices. It is one of the present-day evidences of that dominion over all the things of the earth which is affirmed of man in the first chapter of Genesis. In its highest sense business is a manifestation of mutual helpfulness among men and of the plenty and power which God gives to His children.

But to bring business into line with Christian thinking means to work a complete revolution in the average man's thought of business. As humanity sees things nowadays, business success appears to be the effort to do better than other people do. Some one lecturing lately to a body of men about their work, said that each should aim to do a little better than the man next him. Now this thing carried out in financial directions often means a gross selfishness. The average man unthinkingly

assumes that to get trade for himself away from a competitor is his necessity, but Christian thinking reverses all this. It begins first of all to show that there is in the divine good plenty for every man. God cannot have any favorites, neither is He limited, neither does He have to take from one man what He gives to another.

Christian Science is called Science because it gives an accurate basis of thinking to replace the faulty human notions. Every man has the right to get his good from God, and does get it so. So far as a man learns to recognize the government of God, to admit Him as the head of every enterprise, to look to the divine Mind as not only the supply but the immediate director of business concerns, does the kingdom of heaven begin to come on earth for that man and for those around him. This is to depend on Principle rather than opinion. Human sense does not at first see God directing humanity's affairs; but when all men begin to trust God's government and in all their thinking to acknowledge Him, they will find peace and success and every good, following. This is the meaning of the Old Testament teachings about the Israelites. When they trusted and obeyed God all was well; when they looked to human kings and governors and to erring human purpose, things went badly.

Now this understanding that God has enough good for all and that He gives this good to all of His own volition, not through other men, but as directly as the manager of a business is responsible for every man under him, is the scientific basis for thinking about a business. The human sense has much materiality mixed up with the more spiritual concept, as yet; but speaking roughly, this is what a man must do if he is to run his business on truly scientific lines. He should think of God as directing his business and as governing every man concerned with it. And he should think of God as sustaining the work of all men everywhere and as having plenty of success for every man. This does away with that terrible grind of competition which is nowadays responsible for so much suffering on earth.

This belief in competition, in the battle for supremacy over others, must be reversed in human thinking before it can be reversed in experience. Men must cease to think that success or praise won by another detracts in any way from themselves. Every man has his niche, his own work. God determines this and sets each at his task. There is no possible interference, then. One man cannot get work away from another nor win laurels that should crown another. Each has his place, as well defined and as fixed as the planets. Infinite Mind

cares for all—"the very hairs of your head are all numbered," Jesus taught, and infinite care holds every blade of grass, individual and forever perfect. Surely God then cares for every man, sustains him in his place, and supplies him at every moment with all he can ask of happiness and success.

Love is everywhere the fulfilling of the law. More love to God means more love to man. The cultivation of love helps every man's life, wherever he is set. It brings harmonious thinking, and happiness, peace, in place of discord. This enables each man to work more easily and with clearer insight into the thing that concerns him. He begins to be happy in his action. Now the joy of life is to work happily at some useful task with no thought of the outcome. The reward is with God, the demand on each man is to do his work as well as possible. This turns his thought away from others, and shields him from envy or stupid comparisons. Let each one be sure that God governs him; then, if he is not at his right work, the way will open for the change. No one lives his own life. God lives, and man reflects the divine living. This is scientific fact, and when this right thinking rules the man, then his outward conditions presently conform to the inward heaven.

God created man to have dominion over all the earth. The great world of business very distinctly

hints at such a dominion. It is right that great enterprises should succeed, and they can be brought to pass with perfect honor and rightness in every detail. There is nothing to be gained by dishonesty and selfishness, and nothing so built up can endure. But the great works of the world can be done on the solid basis of perfection; they can be wrought to the good of every human being and to the loss of none, for it is God who does all that is done, and He does it rightly, speedily, safely and to the ends of joy. Again and again the loyal Christian Scientist turns to base his sense of all action in God, in divine Mind. Evil is not power, it cannot act; God is All, and there is no selfish, ignorant mortal thinking to hinder His purposes. What God decrees is already done, done from the beginning, and how can it be thwarted or turned awry.

To remember the Sabbath day is very important to the business man. To keep the Sabbath means to dwell in the constant sense that God has already done all; that His work is perfect, finished, and that "there is nothing left to be made," as Mrs. Eddy says, "by a lower power" (Science and Health, p. 520). The endeavor to realize what this really means will bring order and success into any man's experience.

TRUTH IS POWER

WHATEVER is true has power; for whenever the truth concerning any matter is brought to light falsehood upon that point is corrected. If what is true about anything has power by right of its truth to dispel false impressions about the same thing, then surely Truth, the one divine source for all that is right and true, has power to rectify all error, and to bring out the right concept where evil held its false sway.

So then the appearing of the truth which reveals the actual relation of God to man and the universe —Truth furnishing rules by which to prove in experience all that is true—this event is the most important thing that can occur to mankind. Logically, it is only through the pure, scientific, and lawful revelation of the highest Christianity that such truth can appear.

As students and exponents of the Christianity which proclaims God to be All-power, Christian Scientists see intellectually that He must be All-power, because God is Truth and the truth has power over falsehood and mistake. Yet to reckon as falsehood and error all the materiality and all the sin, sickness, and death of earth, and to prove

the power of divine Truth over this whole procession of evil is to do far more than to admit theoretically the all-power of God. Because Christians have not been able to dispel their troubles they have devised for themselves plausible reasons why God, even with His absolute power, permits trouble to endure despite most honest efforts to obey Him. Inscrutable reasons beyond our understanding have been attributed to God for cruelties we ourselves, if only reasonably kind-hearted, would not inflict upon our fellow men.

It is really time that the Christian world, and that larger world of people who wait to see Christianity better demonstrated before they adopt it, awake together to find that ignorance concerning God and His law has caused all our suffering, and that a knowledge of Truth will dispel it in just the same fashion that whatever is true about any subject, when it is understood, corrects whatever is false about the same subject. When we are really convinced that our very confusion about the source of our troubles has largely caused them, and when we see that the truth which never makes trouble has in itself power to correct it all, we find that after all we ourselves cannot destroy error. Truth does it. We need only open our thoughts to the truth, live it, love it, obey it; then truth itself through its own vigor and vitality saves us from

believing error—and then logical salvation from all error has begun.

Take by way of illustration, a good man who is being lied about in his community. His neighbors, believing the lie, suppose him to be dishonest, untruthful, or impure. But some day a set of circumstances—an innocent righteous action or a direct and intentional explanation—shatters that lie. What has happened? No will-power, no thought transference, no mental suggestion, has been employed; no change has come to the man himself. The truth about him has appeared and in its own coming and by its own action has made impossible any continuation of that false belief. The truth, explained and understood, takes care of the whole thing. Error cannot be believed when truth is known. Facts shatter suppositions.

So it is that truth and power are synonymous. Then why, some one may ask, does not the true statement about God, man, and the universe, as the highest Christianity sets it forth, destroy at once all the error in all the world? For one thing, we keep granting power to evil even after we intellectually and theoretically classify it as powerless; for another thing, salvation is individual and all the evil in the world will not be destroyed till each individual takes hold of his own sense of evil and puts that under foot. The heart of the question

is right here: Is not our stumbling due to our continued liking, indulging, or fearing evil, although the letter of Christianity may appeal to us as true?

Upon page 192 of her book, "Science and Health with Key to the Scriptures," Mrs. Eddy writes: "Evil is not power," but her preceding sentence declares, "The good you do and embody gives you the only power obtainable." Here, surely, is our answer. When we are less sluggish about doing and embodying good we shall be obstructing the truth less. The whole thing is a mental question. As our thoughts relinquish erroneous believing and doing, truth with its accompanying power over all that is evil will have freer entrance to our lives. Our understanding of the truth will be vivid reality, and naturally the facts of being so explained will, with all their joy and permanence, supersede the mistaken fears and beliefs that gave evil its only support.

The teachings of Christian Science, setting forth a provably true statement of the nature and power of God; furnishing rules of Christian thought and conduct to established truth in human affairs, promise the demonstration of the power of good over evil, but only in such measure as we are mentally and morally purified. Here is our great encouragement. For every bit of evil con-

quered in what we call our own disposition, traits, tendencies, habits; for every wrong thought checkmated and refused house-room, we find with us the good for which we have thus mentally made way. The faithful study of God's Word, the Scriptures, and their interpretation through Mrs. Eddy's great commentary, "Science and Health with Key to the Scriptures," brings us Truth explained. Truth explained in turn dissipates our wrong believing, and the power of Truth available to us is proportionate to the amount of truth permitted to enter our thoughts.

Then why complain if only slowly we rid ourselves of trouble? Seek further explanation of Truth. Seek it more whole-heartedly. Let it explain the nothingness of all wrong notions about existence until falsity loses for us all attraction. The fact that Christian Science includes in the trail of the sin and error explained away by the whole truth of being all unhappiness, lack, limitation, bodily distress, and even death, gives us great hope. In modest beginnings we can apply the first explanations of Truth to the immediate errors in thought, and in our first success at so scientifically overcoming evil see stretching before us the whole salvation from materiality wrought out by Christ Jesus and through his immaculate teachings enjoined upon all men.

Copyright, 1912, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

Confidence and Supply

"THE LORD THY CONFIDENCE"

"FOR the Lord shall be thy confidence," wrote Solomon in his book of Proverbs, "and shall keep thy foot from being taken." Devout thinkers the world over have striven to make God their confidence, because in the course of ordinary experience they have found the ways of materiality so unworthy of confidence. But how much have they had of access to God? How much of His presence has been availing to them? Have they known how to walk with Him, talk with Him, admit Him wholly into all their thoughts?

No matter how we long to trust God, unless we know how we cannot. Many men and women wish they knew God to exist and to be a help in trouble; and stop just there, not understanding where to find Him nor how to lean upon Him. Doubt suggests itself at times to almost every thinker, until he is well grounded in understanding God. Faith is not a natural attribute of the human mind, but is won by victory over the fear and the unbelief that pervade all human nature. Confidence in the

infinite and eternal is something that comes in spite of and in the face of material evidences; and it is something to be sought and prayed for and sometimes mentally fought for and most zealously guarded.

Now many men doubt until proof convinces them; many disbelieve until driven for refuge to that divine Mind which enfolds us all. Like the little fish which swims in the ocean unknowingly, men have been unaware of the immensity of the infinite Mind, the Spirit, the Life, in which they really dwell. To such as these a scientific exposition of Christianity has come in this age; a revelation of actual truth about God and man and the universe. In Mrs. Eddy's book, "Science and Health with Key to the Scriptures," the relation of man to God is set forth; and he who understands from this teaching the oneness of his own spiritually right thinking with God, finds himself one with God in the measure that his thoughts become spiritually right. Then, as he grows in this he must part company with doubt, for knowledge and doubt do not dwell together.

The little fish, to carry our figure further, becomes aware of his ocean; in confidence he goes about in it, knowing himself safe in its immensity. So he who awakens to understand spiritually the presence of God and to know he is in that presence to the degree he keeps his thoughts open to it,

learns to trust and forgets to doubt; learns to keep his thinking obedient to the divine, and to escape accordingly from the ills of human making.

This question of keeping thought right with God is really a very simple one. Take, for instance, some anxiety about the outcome of personal affairs. Selfishness, or pride of opinion, or even what is honestly "good judgment," is outlining some definite result that looks good and desirable. It may seem, in fact, this hoped for result is the only way; but just the moment one's heart is set upon a specific thing, then fear enters. So soon as the desire takes shape, possible ways of losing what one wants very naturally appear. A train of anxious thoughts follow each other, until one may become the football of doubt and give way wholly to despair. Even the capacity for right effort is crippled, and the ensuing confusion invites the very disaster one would avoid.

On the other hand, suppose one sees a desirable prospect. If his confidence be in God, and his aim is to keep all his own thoughts godlike, his first utterance to himself will be, "Unless this thing is consistent with the highest right, I do not want it; and if it is, I can trust God's law to establish it." In this mental attitude he opens no door to fear, for he has set up no plan, no outline, no action of human will. He will be satisfied with whatever his understanding of God brings to pass;

so he is at peace about results and is mentally at his best to do whatever right may require of him in working out the question. Setting one's heart upon a given object or circumstance often leads to a frenzy of fear that is wholly avoided when one can fix his confidence in the power of good and let right prevail without reckoning just how it shall prevail.

He who guides his thoughts in this fashion begins at once, when any plan or problem confronts him, to assure himself that God as divine Mind is the only power, the only presence; that whatever is opposed in any way to God has in itself no inherent power and survives only so long as mortals give it power. He then satisfies himself, by close scrutiny of his own thought-processes and by correcting any wrong thinking he discovers, that he is not giving power or place to evil in any way. He is not bargaining with God for certain things, nor fearing that he will lose them. He is just mentally standing, keeping his motives and aims as pure as he can, and knowing that constant dependence upon divine power will bring good to prevail in ways larger than he himself can foresee; and so he is content. He does not declare "this or that must come to pass," but he knows steadfastly that divine Mind brings to pass whatever is right, annuls whatever is wrong. So he knows that if he lets divine Mind, God, into his thinking,

all his affairs will unfold in better ways than he could plan them and always with the greatest good to the greatest number, for God's law blesses all.

Letting divine Mind govern our thinking, and leaning upon it for our intuitions, judgment, purposes, is surely better than depending upon our capricious personal view-points for any kind of guidance. He who keeps the stars in their courses and the harvests ever returning, can unquestionably shape the destiny of man far better than can man himself. So the whole Christian not only relies upon God in prayer, but he is learning how to rid his thinking of the fear and doubt that would, if not destroyed, cloud his trust. We all need educating, that we may know better what God is and why and wherein He is worth trusting. And he who diligently studies the Scriptures not only understands God better, but he adds to this knowledge, if he is also heeding the scientific interpretation of the Scriptures Mrs. Eddy has brought to this age, a clearer discernment of the human mind and its subtle ways of destroying trust in God. Then he can begin to free himself mentally, intelligently, from distrust and unbelief; and because all living is primarily mental, his cleaner mental field and this increased confidence in God bring good to abound in everything he undertakes.

Wherever people have difficulty in committing their way to God, because they do not understand

how to do it, they may recall with comfort Jesus' words in the seventh chapter of John: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Too many of us, perhaps, are engaged in striving to know the whole "doctrine," when to do His will in putting into practise the little we do already understand is enough. If we cannot at once grasp the whole of Christianity, of Truth, or right thinking, and right living, we can at least live faithfully the measure of it we do see, whether it be little or much. And this obedient mental attitude will surely bring us into "green pastures" and "beside the still waters"; it will loosen the hold of fear upon us and quicken the confidence in God in us until, through doing His will, however dimly it was first discerned, we are led into clearer seeing.

God Himself bestows confidence in good; for where divine Mind is, and where man is reflecting divine thoughts, there is trust. No doubt can enter. So we can worry less about the whole question of whether we know and trust God or whether we do not, and just quietly and humbly reflect and obey the good we know. This brings in godlikeness and puts out materiality; brings in trust and puts away doubt. And thus we learn step by step that God exists that He may maintain us; that we exist that we may trust in Him.

TIME AND HEALING

THE Bible tells us that a thousand years are as a day and a day as a thousand years in the sight of God. In modern speech this means that our finite sense of time is unknown to God. Mrs. Eddy refers to the fact that Christ Jesus was also free from this sense limitation when in "Unity of Good" she writes: "Jesus required neither cycles of time nor thought in order to mature fitness for perfection and its possibilities" (p. 11). Jesus' healings were instantaneous. He recognized the real man as unlimited by the beliefs of time, yet human experience at every step and in every direction is bound by this belief and also the belief of limited space. According to the law of mortal belief, all things have beginning and ending, and thus are limited either in point of time or space or both.

Mortal belief founds its suppositional universe upon a false concept of God, a concept requiring space and time in which to perfect His work. From this time-and-space limited cause error deduces its material universe, which is also limited in time and space. Not even mortal mind would

claim that the creature is superior to the creator, and that a limited god could create an unlimited universe. Both of these limiting beliefs must be guarded against in the work of the Christian Scientist. The most common form of limitation which error consciously seeks to impose upon the efforts of Christian Scientists to heal, is that time is necessary; that the healing must require a day, a week, a month, or even years; that a chronic case which has been developing through many years must in consequence yield slowly, if it yields at all. Mortal belief takes cognizance only of material concepts, and its suppositional laws of time and space do not apply to spiritual facts. The omnipotence and omnipresence of God is a spiritual fact which denies the validity of any claim, belief, law, or assertion opposed to it. The immortality of God, of Life, is a spiritual fact which denies the existence of anything that could or would even attempt to delay the operation of good. The realization of the omnipresence and immortality of God, good, is an effectual bar to the beliefs of time and space as limiting the activities of man.

Health is a spiritual fact. Health must be wherever God is, and always present with God. Health is not dependent upon time; it always exists. It is not dependent upon space; it exists throughout the unlimited and illimitable realm of

Spirit. It is as infinite, unlimited, and illimitable as is the infinite Principle of all being. God's law of health is self-enforcing, and that instantly and eternally. There is no belief of a chronic ailment, or a severe illness "hard to meet," or an unpardonable sin, which can delay for one instant or interfere in any manner with the continual, continuous, and immediate operation of this law of health.

The test of Christian Science is the healing of mankind. It is the enforcement upon earth of the law of God. It has no real foe, no real opponent. It may seem to be opposed by evil, and the point upon which the suppositional forces of evil would concentrate is still the healing of sickness and sin, even as it was in Jesus' day, but in its attempted opposition to Christian Science, error has been forced to recede step after step from its position. First it said that Christian Science could not heal, then that it could heal only nervous diseases, then that it could heal only nervous and functional diseases. Driven back, error says that Christian Science may heal some organic troubles, but no chronic diseases. Finally, though admitting that organic and chronic diseases may be healed, it insists that their healing must be very slow. These are nothing but false material concepts with neither substance, reality, nor power, and they vanish instantly before the understanding of the

true spiritual concepts of which they are the attempted reversals.

Healing in Christian Science should be instantaneous; it will be instantaneous, no matter how difficult the case, no matter how "chronic" it may be, no matter what are the suppositional material laws concerning the tenacity of the disease—it will be instantaneous the very moment the eternality of Truth is realized. When Christ, Truth, destroys the beliefs that would limit the operation of the law of health to a certain time, a certain space, and a certain manner, the mortal assertion of the reality of the chronic disease will disappear, and the true concept of man will immediately appear; *i. e.*, man as perfect, upright, governed by God's law, reflecting the perfection of the perfect Mind. This process is not the destruction of anything real; it is not the tearing down of any truth; it is not the remaking or reforming of either God or His law, of man or the universe. It is the simple, natural, health-producing displacement of false concepts by true, of material belief by spiritual knowledge, of mortal delusions and myths by eternal facts.

It might require time for a chronic or a severe case to be healed, if any such existed in reality. Since, however, Christian Science deals only with mental causes and mental effects, it is not necessary to listen to the assertions of error that there

are certain material conditions which require time to change. The truth concerning God's man, the spiritual fact, is that he is forever perfect. This truth is always true; it does not need time in which to become true. No assertion of time can interfere with the fact; no belief of space can limit the truthfulness of that fact to any specific point. To make apparent to human consciousness, in a degree, that man does not need to be changed in order to be well, our work must be directed toward the thing which seems to becloud the fact; to the belief of mortality, that there is a man who is not spiritual, not perfect, not healthful, not straight and upright. This belief, with all of its varied ramifications and manifestations, is false. The moment its falsity is recognized and the truth is realized, that moment the healing work is done. This is wholly a mental and spiritual process, it is the affirming of the truth in consciousness, and it is in no way dependent upon time or space.

The fear that induces sickness or sin is largely made up of the limiting beliefs of time and space. Error asserts that life is dependent upon time and man's activity upon time and space; that anything into which the element of time enters must have beginning and end and that for this reason man's life is not eternal; that because the element of space enters into a man's life he is limited, a finite being, subject to a thousand whims of chance, buf-

feted about by numberless forces beyond his power to control or even to understand. For thousands of years the world has accepted these arguments as part of the truth about man and the universe, and this acceptance has bound the world to their limitations. Jesus proved their falsity when he annulled the so-called law of time by making bread without planting seed, waiting for it to grow, mature, be harvested, ground into flour, made into dough, and baked. Material belief said that no one could make bread without waiting six months for all these processes to be gone through; but he did not wait six minutes. He also annulled the so-called law of space by healing those absent from him, and by transporting himself from place to place instantly, sometimes through walls and closed doors.

The power to do as Jesus did and taught his followers to do was lost to the human race for fifteen centuries, until again apprehended, demonstrated, and given to the world by Mrs. Eddy under the name of Christian Science, as set forth in the text-book, "Science and Health with Key to the Scriptures." This power is the utilization of divine law. God is Life, and His law is the source of life, of good, of health, of happiness, of prosperity, of success, of joy. Law is Mind in action; it provides for and sustains that only which is like itself,—real, harmonious, immutably perfect; it wipes out the belief of space, erases the sense

of time, establishes the unchangeable, uninterrupted fact that man as the infinite idea of infinite Mind is forever unlimited in every direction.

God's law always has been, is now, and always will be, in continual operation. The understanding of it, and of its activities, lifts mortals above themselves, out of their limited and limiting beliefs. This understanding is the appearing of Christ to the individual consciousness, of Christ, Truth, who is "the same yesterday, and to day, and for ever." How this understanding may be gained is clearly set forth, line upon line, precept upon precept, in Science and Health. It is the acquisition by Christian Scientists of this spiritual knowledge of the true God and the real universe, including man, which is leavening the thought of the whole world, regenerating, revivifying, and reforming it (forming it anew).

St. John realized the presence of the healing Christ, unfettered by time or space, when he wrote: "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Jesus rebuked the limiting belief in time when he said that the harvest time is now—not four months from now. It is the duty, therefore, and the privilege of Christian Scientists to demonstrate now the healing power of God on earth; to know that the healing work of Christ is not dependent upon the clock or the calendar.

"WHAT HAST THOU IN THE HOUSE?"

IN II Kings, 4th chapter, we read of a woman who came to the prophet Elisha in great distress. She had no money to pay her debt, and the creditor had come to take her two sons to be bondmen. Elisha said: "What shall I do for thee? tell me, what hast thou in the house?" The woman answered that she had nothing but a little pot of oil. Then Elisha told her to borrow all the vessels she could get from her neighbors, and "borrow not a few;" or, as the new version has it, "scant not." He said also, "When thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full." The woman obeyed; the vessels were filled. Then said Elisha, "Go, sell the oil, and pay thy debt, and live thou and thy children of the rest."

Here is one of the greatest lessons in all the great Book for those who are troubled about their livelihood. We all feel that we have our way to make or to maintain in the world. Most of us are wage-earners. We are all more or less under

the dominance of fear—fear that competition is too keen for us, fear that we shall be numbered among the failures, fear that there is not room for all of us in the world of supply. Perhaps some of us have not taken even the first step away from fear; that is, we have not gone to God with our problem, as the woman went in her extremity. But to those who will go to God today with their fears and failures, God speaks plainly and clearly. "What hast thou in the house?" One answers, "Lord, I have pictures in my house that I have painted with the best that is in me, and no one will buy them; so I must starve." Another says, "Lord, I am a salesman. I have the gift of selling in my house, but no one will employ me; so I must starve." A third says, "Lord, I have a talent in my house, a very small talent, for it enables me to do no more than to black shoes; but competition is too keen for me, and I too must starve."

When the woman said that the pot of oil was all she had in her house, Elisha did not say, "Your oil is worthless. I will find you a post at court;" or, "Go and ask such and such a man for what you need, and he will give it you." He did not even say, "Go and plead with the creditor to wait for his money." He fixed her attention on the thing she had in her house,—the thing that represented to her material sense her whole substance and supply. He told her to borrow vessels, to

borrow and "scant not." He knew that all substance is Mind and that God's supply is unlimited; that the divine source is inexhaustible. The woman trusted and obeyed, and the demonstration was complete.

There are several points in this narrative worthy of our deepest thought. The first is the fact that our supply can come to us in the way we can best understand at present; that is to say, through the work we are doing to-day; through the thing we have in the house. If our pictures do not sell, we do not have to abandon painting in order to live. Whatever we do best is our work here to do; it is the means by which we live, to mortal sense. There can be no failure for that work when we realize that God is our Life, our substance, our source of supply, and our sole employer. There is no middleman between divinity and us. There is no obstruction in Love. God's blessing rests on every right effort, and there is no other power to defeat what God has blessed. "There are diversities of gifts, but the same Spirit," and the same Spirit blesses and hallows all gifts alike.

Too many of us are not like that woman. We do not go to God trusting. We fear and worry, and borrow not "vessels" but trouble. As we do that we are neither Christians nor Scientists; for we are making for ourselves an idol, a power op-

posed to God. We are quitting our sole employer for a delusive master called error; and so we collect fears and failures every Saturday night instead of the wages of Love. The woman did not know what to do with that little pot of oil until the prophet directed her, and he directed her only after she applied to him. We need this lesson, we workers. We do not know what gift, what talent or power we have in us, until God opens our eyes to see it. Mrs. Eddy says, "We are all capable of more than we do" (Science and Health, p. 89). When we do see our gift as of God and unlimited, He directs us in all our use of it, and "giveth the increase." We must "pour out," and "scant not" either in our giving or in our asking; for both are equally of God.

If we would do our daily work in the world with the 23d Psalm ever in our hearts, there would no longer be thoughts of failure, nor mortal fears, to mock us. There are two assurances in that psalm which should accompany every line or stroke of our work: "The Lord is my shepherd; I shall not want;" "I will fear no evil." We must go in and "shut the door,"—get away from material sense,—be alone with God, and work out the problem in obedience and trust.

CONSTRUCTIVE WORK

UPON Christian Scientists is laid the task of striving to upbuild God's kingdom in the earth. Christ Jesus said of himself and of his works, " I am not come to destroy, but to fulfil;" and so those who name themselves his disciples must in the measure of their right endeavor see that they come not to destroy, but to be about constructive work. This is a lesson slowly learned, perhaps; for the zeal and haste attending early experience in reformative work would overthrow apparent wrongs before individual character grows able always to sustain wholly righteous ways and means. Christianity as Christ Jesus taught and lived it, as the Scriptures expound it, and as Mrs. Eddy through Christian Science reenforces it, unfolds grace within wherewith to undo evils without. And until individual thoughts and lives are thus cleansed through spiritual understanding, no amount of opposition to persons is of any avail.

To be sure, we do grow away from evil by seeing its enormity; and anything which honestly unmasks error has its place in the processes of reformation.

But it is also true that only a genuine acquaintance with the uses of good, only the love for good that makes evil wholly unattractive, can altogether uncover and remove, according to the law of God, specific personal evils or lessen the indifference to the general and oft-excused evils at large. So we come logically to admit that the constructive work which quickens individual righteousness—or rightness—must precede any permanent disappearance of evil; and that it is through the coming of the real and the right that present-day living is to be redeemed.

Christian Science brings to its students the inward and quickening understanding of Truth which resolves what is known of evil into evil belief. It urges its follower to destroy his own habit of believing evil by the direct mental process of refusing to fear evil, to desire it, or otherwise uphold it. And primarily it gives him a correct basis for this refusal to support evil by revealing to him how God is all powerful and ever present and why evil cannot withstand this divine power and presence. Beginning in this way to purify individuals, and calling each one of us to the task of making our own mental points of view Christlike, Christian Science will in time make God's presence so manifest in the earth that evil must cease its unholy utterances.

Collective evils are made up of individual evils,

hence the making over of the individual strikes at the root of the whole question. Again, no individual is made better until constructive goodness takes the place of his fear and doubt and sin. Theories about the unreality of evil do not heal him; attacks upon the errors of other people do not free him from his own errors. Destructive methods may wound, but only the quality of Christlikeness can really heal. For all these reasons the Christian Scientist is urged to be a whole Christian. He is required to get himself more nearly right each day with the righteousness that is of God, and to keep himself as nearly right as he can day by day through increasing spiritual understanding. Doing this, he reflects and expresses God constructively in his own life, and so becomes in multiplied ways more useful to his fellow-men.

When Christian Science urges this constructive work, it must not be misunderstood as ignoring the need for detecting and removing evil at every point of its activity. The question must be considered from both points of view. Evil must disappear that good may appear; on the other hand, only the appearing of good can displace evil. Being right is the only antidote for being wrong; yet we must detect wrong more sharply and swiftly in order to be rid of it. What is it, we may ask, that opens our eyes to evil? Only a

quickening longing for the ways of goodness; a clearer sense of right than we had when the evil seemed desirable or permissible. So, while the office of a higher good includes unmasking and utterly removing evil, in order that good may appear, yet this process cannot begin until the activities of good make us more alert to recognize evil. Therefore, we can claim truly that upon the constructive activities of good depends the disappearance of evil.

It is the constructive spirit, really, which is needed everywhere. Criticism in its best sense can be constructive when the integrity of its true meaning is preserved. According to the dictionaries, the root of the word means "able to discuss;" "to judge, discern." One meaning of criticism is the making of exact distinctions; to be nicely judicious. The word criticism, therefore, may be considered colorless; and it is the feeling, the mood, the harshness or the unkindness back of it which makes of it destructive fault-finding. Conversely, it is the understanding of divine Love which makes right criticism—that defined as "exact distinctions" from the spiritual point of view—something greater than adverse comment and something wiser and sweeter and more helpful than personal opinion. Have we not all friends who without pointed words, perhaps, lead us gently to the discovery of our own errors?

Love is always constructive. Kindness, patience, good will, unselfish consideration, build where an unloving attack upon persons only devastates.

A study of Jesus' action in the temple, when he overthrew the tables of the money-changers and the seats of them that sold doves, reveals the constructive spirit; for the narrative continues: "And the blind and the lame came to him in the temple; and he healed them." Reformers who quote the overturning of the money-changers' tables generally overlook the healing of the blind and the lame which occurred in the same hour and by means of the same heaven-lighted understanding of the law of God. Any personal feeling—even unguarded zeal—can condemn and attack the practices of other people or of groups of people; but such impulses cannot heal the blind and the lame.

For these reasons the disciple must measure his right to expose iniquities by his ability to see peace and healing in their stead. It seems easier often to detect evil in others than to persist in the practice of good ourselves. Temptation is heavily laid upon us at times, to denounce error elsewhere than in our own thoughts, before we are spiritually equipped to do this work constructively. Because of all this the Christian Scientist must watch that he be not so zealous as an "image-breaker" in the letter as to fail to find the tender

uplifting spirit of Christ which truly redeems and saves.

Constructive work is the only work really supported by Christian Science, inasmuch as Christian Science maintains that all wholly right activity comes from God and from God alone. The God who upholds by means of His loving law the harmony of the entire universe, is the one and only source for good. Christian Science turns mortals to this one source for help; shows them that there is nothing wholly outside God; urges them to give up all belief in a mind, will, and desire of their own, that they may find the divine Mind and have enduring substance to share with their fellow-men.

What Christian Science teaches about man's reflection of God reveals divine Mind manifested through man in spiritual thinking; declares that these purely spiritual thought-processes reflect divine Mind and so have spiritual life and power abiding in them; shows that spiritual thoughts originate in God and express only God's nature, presence, power, and purposes; and lovingly persuades human thinking to busy itself in discovering and enjoying God's thoughts and to reflect them in life-practice. Christian Science teaches how human thought-habits may be exchanged for the Godlike thoughts that build heaven on earth; thoughts spiritual, healing, uplifting, and always

constructive; thoughts that by reason of their divine and spiritual origin and nature redeem the sinful, heal the sick, and press toward the final destruction of all discord, and sorrow, and death.

The Christian Scientist is not going about the world taking from it any good thing. He simply ceases, as well as he can, to believe evil to be real or true or powerful, and he strives to make the uses of good increasingly practical. He is not looking for what he can take from his fellow-men, but for what he can bring to them of the knowledge of the goodness of God. He leaves no waste places; wherever trouble departs, blessing prevails in its stead. He attacks no person, no institution. Because he does not trample prematurely and vainly on things as they seem to be, but strives rather to live for things as they are, he is bringing into the world something so lovable, good, and true that evil by comparison must lose all attractiveness and all pretense to power and place. Like the person who turns on the light in order that the light may put out darkness, the Christian Scientist lets God shine in his thoughts and sees this presence of God blot out the mental and moral blackness. Futile indeed would be an attempt to dispose of darkness without the in-pouring light. Equally useless is it to battle without God against evil. If evil is but the belief that God is absent, then God's presence demon-

strated is the only logical destroyer of its claims.

So the Christian Scientist who is letting God's thoughts possess him, who is reflecting divine understanding in some measure and with this understanding is canceling his belief in evil as consistently and speedily as he can, this Christian Scientist, we maintain, is constructively, by the admission of good, disposing of evil. If the student of Christian Science is running about and by reason of his own opinion and his own will attacking evil here and there, he is beating himself against it unavailingly. If, however, he looks to God and leans on God and lets the understanding of God shine abroad as Christian Science teaches him, God Himself will walk with him and evil must depart. From the serene basis of thought that is one with God, evil flees as from the light of heaven. It is the personal rebuke that has no love behind it, the criticism flavored with unkindness, the unhallowed judgment of self-righteousness, that as a method fails in itself to heal. Healing springs from that quality of love which leaves no sting even though it spares no error; from that tenderness which rests the weary one as with a burden eased; from the compassion that wraps the sufferer about as with a garment. And always it is God's love, God's tenderness, God's compassion, reflected by that blending of

thought with God which leaves no obstacle in the way of His appearing.

Divine Mind is the only builder. Foundations of thought laid in oneness with God bring this heaven-building to earth. As the Christian Scientist turns from all personal efforts to unity with God and with Godlikeness, he works constructively—as "a workman that needeth not to be ashamed;" and in the measure of his compassion he makes his own and sends abroad the spirit of Isaiah's joyous prophecy: "They shall not hurt nor destroy in all my holy mountain."

GIVING AND RECEIVING

ON a recent ocean voyage the question presented itself of how best to give to the seamen's fund. It is customary on all ocean liners to give an entertainment of some sort toward the end of the voyage, generally a concert, and to take up a collection for the support of seamen's homes and the families of disabled seamen. There has at times arisen a certain rivalry between the bigger ships to see which could contribute the most toward this fund, and occasionally more attention has been paid to ingenious ways of making people give than to the spirit in which the giving was done.

It occurred to the writer of this article to make the giving toward this fund repose upon his understanding of Christian Science, and on reflection many helpful thoughts came from this right desire. The donation toward the fund, what did it really represent? Evidently gratitude for service received. In this gratitude was included the captain, whose loyal vigilance made for safety, as well as all the other officers of the ship who

watched day and night over the ship's course and marked her position on the trackless sea. In this gratitude were also embraced the willing stewards who contributed to the comfort of all the passengers, in fair weather or foul, in times of good or evil report. Whoever worked for the good of the ship in any way was worthy of receiving gratitude, whether it was the sailor on deck, the cook in the galley, or the stoker in the engine-room.

The writer then recalled that gratitude was a spiritual or mental concept; that safety and comfort are dependent upon our recognition of certain qualities of the divine Mind, which insure our safeguarding at all times, so that the whole matter of giving and receiving in connection with the seamen's fund resolved itself into an exchange of mental concepts, into the expression of divine characteristics on the part of giver and recipient, supply coming forward to meet the demands of either side, all in reality working together in a fraternity which was none the less true because all on board the vessel were not yet fully aware of the fact of God's ever-presence and all-power, or of the deep significance of human brotherhood.

Mrs. Eddy tells us in answer to the question, "What is substance?" (Science and Health, p. 468): "Substance is that which is eternal and

incapable of discord and decay. Truth, Life, and Love are substance, as the Scriptures use this word in Hebrews: 'The substance of things hoped for, the evidence of things not seen.' " In so far, then, as the Christian Scientist goes about his daily affairs expressing in his life divine Truth, Life, and Love, he is helping mankind to establish the eternal facts of being, to transform human consciousness, and to substitute a spiritual for a false material basis in all things. He is hastening that process of spiritualizing the world's thought which is evident on all hands, thus laying bare the fact that "man is not material; he is spiritual" (*Ibid.*, p. 468).

An inspiring picture of helpful activity arises before the Christian Scientist who grasps the true idea of substance. With this true idea, as with a lever, he can lift every legitimate transaction from matter into mind, divest every business enterprise of its sordidness, purify every art expression of possible pride or ignoble trickery, and present every faculty, every activity, ability, or talent "holy, acceptable unto God." Equally beneficial in human affairs is the right idea of receiving. To receive worthily is often more difficult than to give. The art of receiving must be learned, no less than the art of giving, by those who desire to make life a well-rounded expression of divine activities. To receive humbly and without greed, with-

out self-consciousness or self-importance, means to apply correctly the Science of substance.

Such scientific receiving, like true giving, must repose upon the spiritual understanding of God as the infinite source of supply. Personal sense will not spoil our mental attitude in receiving when we recognize God as the origin of all that really is. There will be no pride to be hurt, no fear of personal obligation, no apprehension of not being able to pay back, when we realize God's bounty as inexhaustible and unlimited and equally accessible to all.

THE LAW OF KINDNESS

"FORGIVE, AND YE SHALL BE FORGIVEN"

THE HABIT OF HATING

THE LAW OF KINDNESS

"YE SHALL BE AS GODS"

TWO ROSES

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASS., U. S. A.

Copyright, 1912, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

THE LAW OF KINDNESS

"FORGIVE, AND YE SHALL BE FORGIVEN"

"THY sins be forgiven thee!" When Jesus made this bold statement to the sufferers who came asking him to have mercy upon them, what authority had he to forgive sins? How could he forgive them? We are taught in Christian Science that sins are forgiven only as they are destroyed, and how can any one destroy the sins of others? How can he bring about the mental condition in them which must accompany such a change? In Christian Science we learn, too, that to forgive never means to endure, but to do away with whatever is unlike God, to put it out of consciousness; to give the offending one a new likeness in our thought in place of the one formerly, and perhaps habitually, held of him. We can give him a true concept of himself only by holding such a concept in our own consciousness. Doing this, we exercise the same authority that the Master possessed, authority attend-

ant upon the understanding that the true man reflects God. By seeing man in this true light, as the perfect reflection of perfect Mind, Jesus could pronounce the sin forgiven, wiped out, so far as his own consciousness was concerned. This much one can do for another. Thus far is atonement vicarious.

Mortals forgive sin only in their own consciousness, because it is there alone that they find sin. That is why our own salvation depends entirely upon our forgiveness of others. We find ourselves pardoned as we clear our mentality of others' faults. But for our dealings with our fellow men, but for the fact that we form one great and inseparable family, we should have no false concepts to adjust, no belief that we can be wronged or hated. We often need to be forgiven for our lack of forgiving others. If we insist upon striking discords, we shall never gain a realization of the harmony of music; but, learning what the true chords are, we can by care and attention avoid striking the false ones. If, upon awakening to a sense of what man is in divine Mind, we begin at once to refuse to think of and refer to the false manifestations of mortal thought, we lift our brother in our consciousness out of a false light—we forgive him.

Since it is our false or mortal estimate of ourselves and others that causes our own inharmonies, we ourselves become harmonious as we turn from the shortcomings and dwell upon the everlasting good. One great sin, that of bearing false witness against our neighbor, falling from us, forgiveness in the scientific sense of forgiveness is realized. The power to forgive others is not limited to those who have wronged us individually, but extends to all who are in any way in bondage to error. We are often as deeply offended by wrongs done to others as by those done to ourselves. It is startling to realize that we are responsible for the double result which follows our holding in consciousness the faults of others. We not only pursue a course which would tend to bring them "into temptation" by mentally suggesting error instead of truth to their thought, but we actually bring ourselves into the same temptation, and may commit the same sin! This is what Paul meant when he wrote to the Romans, "Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Just think of it—"the same things"—the very same we have so condemned in another!

It is a scientific truth that whatever is retained as fact in consciousness is bound to be manifested either in words, deeds, or bodily condition. To think health, our own health or that of others, brings to us the manifestations of health; to think sickness likewise brings its manifestations, and sin belongs to the same category. The only self-protective as well as remedial course is to turn the thought from error,—"forgive" it, and know that it is not. Otherwise we bring ourselves into the same condemnation, whosoever we are, for Principle is no respecter of persons. We may find ourselves saying, "If my friend only had energy, and would make some effort;" "If he would lay aside his pride, and be willing to do as I do;" "If he were just orderly and punctual, so that he could be depended upon;" "If he were not so utterly selfish, but had some consideration for others." We are forgetting about our capacity to forgive, our obligation to untie from his neck the millstone of our down-dragging thoughts; to know in our hearts that man, God's image and likeness, must of necessity reflect energy, humility, order, punctuality, consideration; and that by reflecting these qualities ourselves we lift our brother, as Jesus did. to the same desirable plane.

At first we hesitate to shut our eyes to the evil and see only the good, because it seems false and unjust to do this. We want to enjoy a righteous indignation because of our brother's actions, and a feeling of superiority because our ways differ so vastly from his. Let us take heed! Do we think we stand? But self-gratulation to the disparagement of our brother is greatly to our discredit. "Thou that judgest doest the same things." By refusing to recognize sin in the woman taken in adultery, Jesus not only rescued her from her tormentors,—from the thoughts of those who condemned her,—but we are safe in inferring that he also changed the whole course of her life when his loving assurance, "Neither do I condemn thee," was followed by the gentle yet imperative command, "Go, and sin no more."

Do we realize the intrinsic meaning of the expression, "I forgive you"? Let us not use it thoughtlessly, lest we lay perjury to our own souls. When we forgive with the spirit of the Master, with practical and effectual forgiveness, with the only forgiveness that reacts upon himself "to win his own pardon" (Science and Health, p. 365), we refuse to see aught but the good; we know that evil never existed and exists not

now. We are ready to declare all good of the one who has offended, and we do not allow ourselves to repeat to another, or even to recall to our own consciousness, that the offense ever occurred; our brother is our brother again in perfect fellowship,—we are ready to receive him if he comes to us, to go to him if called, to rejoice in being his friend, to defend him if others refer to his fault, and to say, as Jesus did, "He that is without sin among you, let him first cast a stone."

There is yet another, a still more unselfish and impersonal sense in which Jesus forgave, a sense which the Science of Christianity alone could awaken in us, and that is the releasing of others from the fetters of our mistaken human sympathy. It is divine compassion that enables us to do this,—to free mankind from their material fears, criticisms, superstitions, and time-honored laws. If, through the changed mentality that some one among us has reached by love and humility and faithful work, or that has come to him through the clear understanding of another, the mortal belief in sickness or sorrow or sin vanishes, and he comes forth hardly strong enough to bear the light of the new heaven of happiness and the freedom of the new earth of health, are we ready

with our practical recognition of Truth's power to protect him? Caution, fear, doubt, predictions that his recovery will not continue, and all the myriad of hindering thoughts that we may entertain concerning him—these are the grave-clothes that bind our Lazarus "hand and foot;" and if we would not hinder or impede or render impossible his advancement, we must "loose him" from these and, trusting him to God, "let him go."

What indeed is the mental condition that makes it possible for God to "heal the sick through man" (Science and Health, p. 495), but a capacity to forgive? It was "for their sakes" that Jesus sanctified himself that he might keep himself in a state of mental purity which would enable him to see others "sanctified through the truth." His life was a continual forgiving, a continual lifting of thought above the material appearance, and a recognition of the real man—he who has dwelt forever in the bosom of the Father. Not seven times did he forgive, but seventy times seven, or times without number—unlimited. He knew that to retain in thought error of any kind, whether expressed by one's self or by others, destroys the purity of that thought; and it is only through the pure, transparent

thought of any individual that the healing light of Science can shine. We learn, then, that all human harmony is made contingent upon forgiveness, and that the divine forgiveness can be reached by us only through our clear sense of forgiveness, for even "as we forgive" are we ourselves forgiven.

THE HABIT OF HATING

THE world contains many people who cherish, as did the writer at one time, the foolish and pestiferous notion that to be "a good hater" is evidence of strength of character. Sometimes, even, the absurd notion is held that the ability to hate well shows a corresponding temperamental disposition and power to love well. Literature abounds with mischievous encouragement of such notions. Incorrect opinions about God being "a hater," opinions which are derived through a superficial consideration of the meaning of some passages in the Bible, are appealed to for supporting the falsity of such notions. Great writers like Thomas Carlyle have adulterated their mighty influences for good with the false teaching that hate has shown itself at times in the affairs of the world, as in the French Revolution, for example, to be a sublime dynamic energy to assist humankind toward bettered conditions.

One of the blessings incident to the careful study of the writings of Mrs. Eddy, who was a

very safe and profound reasoner (as is shown whenever we apply the ultimate tests of logic, although the hasty glance at some of her statements might lead to the opposite opinion), is to be found in the fact that such study has been educating us how to think more broadly, more surely, more exactly. We learn—many of us, at least—how to analyze and synthesize more successfully. Besides, when we come to any of those highways or byways in our meditations where heretofore we always found ourselves to be painfully stumbling along in the dark, our progress is assisted and illumined if we will turn on the search-lights of the great primary truths of Christian Science.

Let us now try to turn on one of these search-lights, to dispel the misleading falsehood that to hate is sometimes good. Let us begin with the obvious truth that the meaning of the verb to hate is the exact antipode of the meaning of the verb to love. Of course the term love is here used according to its higher meaning only. Love is the creative impulse and motive to be discerned throughout God's universe. Harmony is the incident of love. Nothing could endure without harmony. On the other hand, discord, the antipode of harmony, is always destructive. Love and harmony therefore are based on God's law, they

are affirmative elements of the divine Principle of being. Hatred and discord are not such affirmative elements. They are negations of love and harmony: hatred the absence of love, and discord the absence of harmony; therefore, hatred has no law to energize and maintain it.

All the maintenance and energy hatred may seem to have or to exhibit come from some supposed source wholly apart and distinct from God's law and government. In other words, hatred is a falsehood, and is to be classified as belonging to the extensive category of falsehoods which have their place in "mortal mind." Any force or energy exhibited by hatred is destructive, and is followed by consequences more or less mischievous according to the degree of force or energy manifested. This is so because any force or energy exhibited by hatred proceeds from the circumstance that it arouses to action what is bad and not what is good in human beings. Hate contributed to the French Revolution its crimes and horrors, not its triumphs which inured to the benefit of our race. The latter resulted from higher causes. Not a single good thing in the life of any people or of any individual can be traced to the causation of hate, because hate's action is necessarily discordant and destructive.

The term "a good hater" is a self-contradictory term. There cannot be a good hater unless there can be such a thing as good hatred. To say that there ever can be such a thing as good hatred necessarily implies that a force or energy which, like every phenomenon of evil, is a negation of law in its origin and manifestation, as much so as a mistake in adding numbers is a negation of the rule of addition, would be the same as saying that what is lawless may at times be lawful; or, to pursue the mathematical illustration, that a violation of the law of addition may at times produce a right result. If love be a force or energy the results of which are sure to be good, then the antipode of love, hatred, can be nothing else than a false exhibition of force and energy, the results of which are sure to be bad.

By way of illustration, let us suppose that one is a student of Christian Science, and that he has come to the decision that it is wrong for him to hate any person. That is a big step toward the attainment of harmony in his consciousness and life, and likewise in becoming a source of harmonious influences for the good of others. To nurse a feeling of hatred for any person or persons is to nurse a venomous source of discord, the effects of which are manifested mentally, morally,

and physically. Now let us suppose that while he has thus decided to try to overcome his hatred for any person or persons, he is still of the opinion that it is a good thing to hate certain kinds of evil "impersonally," or in the abstract.

There are good people who still pride themselves, perchance, upon the belief that they are "good haters" of evil, especially of certain kinds, in the abstract, although they have learned how much better it is to have no hate for any person or persons, or for any particular thing or things in concrete form. Would it not be wise for such a one to ponder the question whether or not he can hate "impersonally;" that is to say, are we sure that we can hate the vice of lying, for example, without associating in our consciousness this vice with some person or persons? Further, if we are indulging in the habit of "impersonal" hatred, for example, for the vice of lying, are we not thereby in danger of making a reality or truth of that toward which we are directing the thought of hate? Again, are we thus pursuing the right method for overcoming what when we analyze it proves to be a negation or absence of truth, and therefore no part of the reality of God's universe? On the contrary, are we not pursuing a course which is the very opposite of the scientific course?

Do we not need to remember that Love and Truth can overcome evil, and that hatred has no power to do so? In Science and Health (p. 243) we read, "Love has no sense of hatred. . . . Truth, Life, and Love are a law of annihilation to everything unlike themselves, because they declare nothing except God."

Finally, is not the habit of hating, no matter what the object of our hatred may be, whether personal or impersonal, a very bad habit for us to cultivate? Does not any kind of "hating" on our part tend to make us more or less discordant? Is it not better to understand that everything in God's universe is good, and worthy to be loved, and simply to know the nothingness of all that does not belong to God? We may also ponder with profit the apostle's declaration, namely, "Love is the fulfilling of the law."

THE LAW OF KINDNESS

WHEN for purely personal reasons laws are made by men, these human enactments often seem to other men to be unreasonable and arbitrary, and they are sometimes resisted. Hence there has grown up a wrong sense of law, and when we speak of the law of God it is frequently conceived to be an arbitrary demand on man of the personal will of the almighty Lawmaker. But when we rightly understand God as Principle, and that "righteousness and judgment are the habitation of his throne," we then conceive of God's law as the uniform and consistent expression of His true nature, and no longer think of it as a rule of action enforced on man and supported by penalties for disobedience. When one becomes assimilated to God, is harmonious with divine Principle and accordant with the nature of the creator, then in his life appears the uniform occurrence of characteristics such as were manifest in Christ Jesus, who came not to do.

his own will, but to express the will or character of God. Such a life manifests the divine law, which is ever the same. "The world passeth away, and the lust thereof: but he that doeth the will of God abideth forever."

Let us examine one characteristic which may be so regularly active in a man's life that it becomes a law. Kindness does not seem to be natural to men, but it may become, as they say, "second nature." Kind action may be of such uniform occurrence that the man expresses the law of kindness. There are yet to be found unsocial and savage conditions where every man's hand is against his neighbor, but even among barbarians, whether in civilized lands or uncivilized, there is to be found a sense of kinship. The man who seems to be the conscienceless destroyer of the well-being of many, may be considerate to his own family. He may regard the ties of blood, even as animals do that fight for their young and nourish them. But men are capable of higher things than the wolf, the savage protector of his household. In men there is a common nature, a universal kinship, a similarity of relationship to true life; and the individual who reaches a sense of universal friendliness and world-wide good will, perceives this indestructible relationship and is

lifted thereby into the permanent and heavenly sensed life.

Professor Drummond, in his book "The Greatest Thing in the World," asks the question, "Have you ever noticed how much of Christ's life was spent in doing kind things—in merely doing kind things?" In the life which represents to us the normal life for man this characteristic kindness has not been sufficiently noticed by good men, else the query of the child would not occur, "Where in heaven will God put the men who are good but not kind?" The observant Peter seems to have noticed the need of something more than austere righteousness, for he says, "Add to your . . . godliness brotherly kindness." How great is the need in the world for ordinary kindness! We applaud kindness in the great emergencies, as when after the cruelty of battle the devoted nurses minister to the suffering, supplying their needs without asking on which side in the conflict they stood,—just ministering to them all as to men in need of friendliness.

But in the daily battle of life there are the wounded and broken-hearted. A smile gleaming from the innocent face of a child has comforted one bereaved; the courtesy of a stranger has reassured a man almost discouraged; a pleasant

word, a kind inquiry, a friendly look, a hearty greeting is often enough to redeem a man from loneliness and heart exile, and remind him that he belongs in the circle of humanity and has his home with God's children. Even when rebuke is needed the loving heart may give it and bless thereby. "Let the righteous smite me; it shall be a kindness," said the psalmist; "and let him reprove me; it shall be an excellent oil, which shall not break my head."

Men are slowly learning the true method of reform as they labor for the redemption of the world. Experience has shown that more good may result from an insignificant kindness than from the most elaborate ritual of punishment and cruelty. The punisher labors to satisfy himself by taking vengeance upon the wrong-doer, but the kind man endeavors to change the motives of the sinner in order that he may become a right-doer.

The cruel man wins hatred and distrust from men, and even though by cruelty he thinks to do God a service, he does not balance his account thus or win favor with God, for the divine methods are not destructive and hurtful, but always methods of salvation. Therefore it can be said, "How excellent is thy loving-kindness, O God!

therefore the children of men put their trust under the shadow of thy wings."

If any one has a doubt as to the attitude of God to man, consider the insight of the prophets, who gave their message in pre-Messianic days, as light shining through the cloud of anthropomorphic conceptions regarding Deity. "In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy Redeemer," is the comforting reassurance of Isaiah; and Jeremiah wrote, "The Lord hath appeared of old unto me, saying, Yea, I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." Compare these with the teaching of Peter, who was himself taught by the Messiah, declaring that God is "longsuffering to us-ward, not willing that any should perish, but that all should come to repentance;" and we have a consistent revelation as to the character of God, and may learn what in man will be this likeness expressed. We can then appreciate Paul's injunction: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness."

If men were ordinarily kind, deferential, considerate of others, how many agonizing problems would cease to exist. If we can put trust in God

because of the excellence of His loving-kindness, we shall trust man in proportion as he excels in kindness. Many situations pregnant with suffering and bitterness are the result of distrust. The action of another cannot be certainly prophesied, and surmise becomes busy foreshadowing the worst possibility. These fear-created clouds darken with their gloom many a heart when the light of trust in good would show that all was really well. It is upon kindness shown that confidence may be based, and when kindness has become so consistent in a man that it is known to be law, then trust in his goodness becomes assured. We know that his actions will be consistent with his character. We rely upon the law that governs him, and should become ourselves subordinate to that same law of kindness.

No positive results whatever seem to be achieved by unkindness. A quarrel or a war between two nations may embitter the lives of men for generations. The resentful feeling may be like a tree producing poisonous fruit season after season, whereas an international courtesy may send a thrill of kind feeling through a nation and produce patience, consideration, good will for many years after. Hatred does not sow seed and reap harvests, for it is the blight upon the crop

cultivated, the destroyer of man's good. Kindness comes as blessing upon the righteous labor of man. Kindness enriches man's life as the sunshine and the gentle rain persuade the growth and ripening of the seed hidden in the earth, until the fields are golden with harvest wealth.

Christian Science shows us clearly that we can make no progress without sincerity. To be honest or sincere we must work from one standpoint. If we love our friends and hate our enemies we are double-minded, trying to conjoin ill will and good will, and the result too often is that the blight withers the blessing; that hate and lust for revenge become the ruling power; while love dwindles to the mere formality of loving those who love us. "If ye do good to them which do good to you, what thank have ye? for sinners also do even the same." This question was put by Jesus, and then he said, "But love ye your enemies, and do good, and lend, hoping for nothing again [or despairing of no man, which is the better translation]; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil."

History makes clear that cruelty never brought success. Men by murder and deceit have sought for power, but have grasped only a phantasm of

happiness. Like the Emperor Julian, they have dwelt affrighted in view of the mental pictures of their own evil deeds. A wrong done is the seed of terror to the wrong-doer, and the sowing of hate in the victim; but kindness is always "twice blessed." The kind man increases his happiness and the recipient of good will is comforted and encouraged. Indeed, there is a threefold blessing in obedience to the law of kindness. The kind office blesses both giver and receiver, and places before the observer new ideals of success and happiness. Men have pointed out to the youth of the land the aggrandizement of the selfish and the brief prosperity of the unscrupulous, as if that were success; but "the mills of God" grind not so slowly after all, for already these false ideals are ground to powder, and the men of the nation see with clearer eyes that "success in error is defeat in Truth" (Science and Health, p. 239). They are asking how success may be achieved in concord with law, so that prosperity may be permanent. The answer is given in the teachings of Christian Science, and the answer is also given by the life of its Discoverer, Mrs. Eddy, to whom the words of King Lemuel so well apply: "She openeth her mouth with wisdom; and in her tongue is the law of kindness."

"YE SHALL BE AS GODS"

IT may be a far cry from the bustle and hurry and striving of twentieth-century living back to the garden of Eden, yet an honest investigation for the cause of all the material sense of working and accomplishing which results only in vanity and vexation of spirit, must take us on such a journey. The promise of the serpent, "Ye shall be as gods," is linked with the curse on mankind; the curse which condemned mankind to toil without fruitage and laid upon woman the burden of sorrow and bondage. The history of the race has inevitably confirmed this partnership, for wherever mankind has turned from obedience and service to the one God, the results of burden-bearing and dissatisfaction and sorrow have invariably followed.

Mrs. Eddy, on page 263 of "Science and Health with Key to the Scriptures," writes: "Mortals are egotists. They believe themselves to be independent workers, personal authors, and even privileged originators of something which

Deity would not or could not create." It is this egotistic belief in personal ability, capacity, and responsibility, of intelligence and activity separated from God, which exposes the business man to the harassment of anxiety, the housewife to the load of care, and the thinker to the law of wearing out. On page 387 of Science and Health Mrs. Eddy gives an efficient remedy for this false sense of mental and physical energy: "When we realize that immortal Mind is ever active, and that spiritual energies can neither wear out nor can so-called material law trespass upon God-given powers and resources, we are able to rest in Truth."

The Father's business is not a hard business, because our Father "worketh hitherto" and with us. It is only when we allow a sense of separation from God to enter into our work that it becomes difficult or onerous. It is not the work we do, the strength we expend, the stress we have to undergo, nor the measure of alertness which we are called upon to exercise in our daily experiences which wears and burdens, but our own stubborn belief that it is our strength, our endurance, or activity, upon which we are drawing; all because we are absorbing the material sense evidence, "Ye shall be as gods," instead of reflecting the truth set forth

in Jesus' words: "I can of mine own self do nothing." "The Father that dwelleth in me, he doeth the works."

Jesus often rebuked this self-sufficient tendency of mortal mind, and his whole human experience is the record of peaceful and joyous dominion over its suggestions, yet assuredly no life was ever fuller of accomplishment. He chided the complaining Martha, "cumbered with much serving," and the disciples who had been toiling all night without result he lovingly admonished to cast their nets "on the right side"—on the side with God. It is impossible to think of Jesus as hurrying. Even when he heard that Lazarus, whom he loved, was sick, he made no haste to go to him, because he was about the Father's business, and knew that he could trust to that Father's own time and guidance. His every action exemplified Isaiah's saying: "He that believeth shall not make haste."

A distinction must, of course, be made between a wrong manifestation of activity, which results in a sense of worry and false responsibility, and resultful, Mind-directed action; for the one is the lie about the other; one is getting under a heap of matter, the other overcomes (comes over) it all; one absorbs a burdened sense, the other re-

flects dominion. The right way is open to every one who will consistently remember that man reflects the infinite intelligence and power and action of the one God, to turn from absorbing the testimony that intelligence, power, and activity are in or of matter. Thought is uplifted by even the least realization that "man is not made to till the soil. His birthright is dominion, not subjection. He is lord of the belief in earth and heaven,—himself subordinate alone to his Maker" (Science and Health, p. 517). The Master's compassionate invitation is calling, will eternally call to the earth-bound: "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light."

TWO ROSES

A ROSEBUD fair in a garden grew,
Tiny and pale and shy.
The sun shone out of a sky of blue,
And the soft winds floated by,
But it wrapped itself in its petals cold,
And seemed to say, "I will not unfold."

A woman came in the sunset light—
"O shy little rose," she cried,
"Why don't you open your eyes, and smile?
Is it laziness, temper, or pride?
The spring is here, and the world is glad,
Why do you look so pale and sad?"

A day went by, and the rose still hid
Its face in its veil of green—
"You poor little thing!" she said to herself,
"It is very plain to be seen
That you never can grow to be big and strong,
Unless I help the work along."

With trembling hands and in eager haste
She opened one by one
The fragile leaves. "It is all very well
To wait for the wind and sun,
But gentle methods are often slow—
My way is a better one, I know.

"Don't think me meddlesome—it's because
I love you so, you see.
I cannot trust in the wind and sun—
It all depends on me!"
And she forced each delicate leaf apart
Till she reached its glowing, golden heart.

As the stars came out she stole away
Through the garden's fragrant gloom.
"It won't be long," she gaily cried,
"Till my rose will be in bloom.
And then how happy it will be
To think it had a friend like me!"

But when she chanced that way again,
Instead of her rose she found
A poor stiff thing whose withered leaves
Were strewing the muddy ground.
A storm had beaten, the wind had blown,
And the calyx stood on its stem alone.

She bowed her head. "Will I never learn!"
She whispered, "Dear patient One!
I pray for wisdom, another time,
To wait for the wind and sun—
To trust that the power which made the rose
Will see that it lives and thrives and grows!"

Another rose in the garden grew,
Tiny and pale and cold.
"It is love," she said, "and not self-will,
That will help my rose unfold.
Have I not courage, God above,
To do what is best for the thing I love?"

Humbly she knelt, and with gentle hands
Loosened the earth at its feet;
She carried water to quench its thirst;
She whispered, "O rosebud sweet,
We know not when God's time may be,
But I can do my part, you see."

Silently, sweetly, hour by hour,
In God's own way it grew—
How it warmed at the touch of the summer sun!
How it laughed when the soft winds blew!
"Help me," she whispered, "Love divine.
To know it was Thine before it was mine."

Then the moment came when she saw the last
Of the shy pink leaves unfold,
And the air was filled with a perfume rare,
Straight from its heart of gold.
And it seemed to say, "O tried and true,
I am glad I had a friend like you!"

PRAYER AND HEALING

HIS PRESENCE
EFFECTUAL PRAYER
UNBELIEF AND FAITH
NEITHER LAPSE NOR RELAPSE
THE CHURCH OF CHRIST SCIENTIST

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1910, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

PRAYER AND HEALING

HIS PRESENCE.

IN "Science and Health with Key to the Scriptures," by Mary Baker Eddy, p. 512, we read that "Spirit is symbolized by strength, presence, and power." When Moses was called to lead the children of Israel out of Egypt he asked whom God would send with him. The answer which he received was, "My presence shall go with thee, and I will give thee rest." The psalmist sang, "Thou wilt show me the path of life: in thy presence is fulness of joy."

Christian Science is teaching us the nature and character of God's presence and bringing that fulness of joy which comes from a realizing sense of His nearness. It teaches us that God's presence is always with us; that wherever we are, whatever our burdens may seem to be, God's love sustains us. Love alone is the nature of the presence which never leaves us nor forsakes us. Because the spiritual presence of God is ever with us, here and now, there is nothing material or

mortal with power to make or to mar our happiness. Until we learn this we shall be in cruel bondage, like the Israelites of old, ever struggling against weakness, pain, or fear, looking either backward with regret, or forward with forebodings. From the inspired writings of Mrs. Eddy Christian Scientists are learning how to apply in daily life Jesus' command, "Take no thought for the morrow." We are learning that only the present is ours and that our duty is to rightly improve each present moment, to keep ourselves busy striving to realize God's presence now. Doing this, our recollections of the past are filled with gratitude and our anticipations of the future with the loving trust which knows no sense of anxiety.

If we are God's children—His image and likeness—today, then in reality we have always been the object of His tender love, from which nothing can separate us, even though this likeness doth not yet appear. That which we really reflect can never be taken from us; otherwise we should lose our identity as God's children. This abiding consciousness of God's loving presence lifts the burden imposed by envy, jealousy and kindred traits resulting from a belief of partiality—a belief that God has given to some of His children gifts and blessings which He has withheld from others.

As we assimilate the teachings of Christian Science we find that our sense of a limited supply

in any direction is the result of a lack of understanding. It results from ignorance of the fact that supply is really spiritual, even when manifested materially to the human senses, as was the case when Jesus fed the multitude with the few loaves and fishes, thus proving God's presence then and there.

Through a careful study of the Psalms in the light thrown upon the Scriptures by our text-book, we see what it meant to the sweet singer of Israel to dwell in the sacred presence of the most High. He knew that God can furnish a table in the wilderness, and every Christian Scientist is learning, perhaps slowly, but always surely, that divine Love through its ever-presence is meeting "every human need" (Science and Health, p. 494).

EFFECTUAL PRAYER.

"THE effectual fervent prayer of a righteous man," wrote St. James, "availeth much;" and James was a follower of him who said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." It is to be noted that this apostle saw not only the power of true prayer, but that he discerned as well the reasons for unanswered prayer: "Ye lust, and have not," he declares. "Ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts." This is an arraignment which brings the mortal face to face with himself upon this whole question; a charge which exposes self-interest, dishonesty, greed; an analysis which lays bare the whole human deflection from God-likeness. The inspiration of righteous communion and the vanity of perverted petition were alike evident to this clear-eyed disciple; and they

can be equally plain to the men and women who attain today a like measure of spiritual understanding.

"Ye worship ye know not what," said Jesus to the woman of Samaria; "we know what we worship." And then he defined God as Spirit, and declared, "They that worship him must worship him in spirit and in truth." The worldly-minded have long prayed to they "know not what." The revelation, however, of all that is true about God, unfolded by Christ Jesus and again set forth in Mrs. Eddy's teaching of Christian Science, shows the Christian Scientist more of what he worships and helps him to pray with growing sincerity and grace. Christian Science elevates prayer, and will continue to uplift and enlarge it until it becomes that fervent and effectual thought-process of "a righteous man" which does avail. Christian Science holds for the world a crystal-clear perception of prayer, and makes possible such prayer by revealing spiritual man, the likeness and image of God, as thinking no thoughts of his own but as always reflecting the divine Mind. To reflect divine Mind is perfect prayer.

Concerning this question of prayer, Mrs. Eddy has written on page 20 of her book "No and Yes": "Ever-Present Love must seem ever absent to ever-present selfishness or material sense. Hence this asking amiss and receiving not, and

the common idolatry of man-worship." And again, in the same book (p. 39), "Prayer can neither change God, nor bring His designs into mortal modes; but it can and does change our modes and our false sense of Life, Love, and Truth, uplifting us to Him."

Prayer, then, is not for God, but for us. Prayer is not to persuade nor to placate God, but to make room for more of God manifest in us. Prayer benefits essentially him who prays, for if it be true prayer it transforms his consciousness, purifies his desire, enlarges his outlook, increases his expectation of good. Prayer, like Jacob's ladder, is the celestial stairway upon which the angels of thought ascend and descend; lifting honest hope to God; bringing heaven's will to earth. Prayer raises thought to the higher uses of good; to oneness with God and with all that is Godlike. Prayer explores the kingdom of heaven; it goes about the righteous business of acquainting thought with God. It stirs the moth and rust of earth; bares our human mildew to heavenly sunshine; renews life. Under the influences of true prayer goodness thrives; evil passes, and the law of God prevails.

What mortal is ready to admit that the presence of God is absent to him, as Mrs. Eddy has declared, because of ever-present selfishness? And who is honest enough to see, as James points out, that his requests, if granted, would

strengthen him in his own wilful way? He who is, is ready to utter his first availing prayer; he is no longer thankful with the Pharisee that he is not as other men, but rather sees with the publican his own distance from Godlikeness. Thought must distinguish between spiritual man in God's likeness and the mortal which counterfeits spiritual man; must see the error of the latter, and rise from it into the reality of being, if the right basis for prayer is to appear. The perception of man's spiritual perfection and the uncovering of the material imperfection which hides God's man, go hand in hand in Christian Science. Solomon approached God when he knew himself to be "a little child," in need of guidance; Peter saw, at the first touch of the Christ, his own sinfulness; even the sinless Master declared, "None is good, save one, that is, God."

When one sees the unworthiness of all that is mortal, he enters upon a humility which is the first requisite of effectual prayer. Intellectual perception, logical reasoning, even unflagging devotion to good purpose, without "a contrite spirit" avail little. The true Christian feels safest when possessed by humbleness of spirit. To be able to say honestly and spontaneously, "I was wrong," or "I am sorry," and then to do better, means spiritual protection, for it puts to flight whole troops of damaging thoughts,—thoughts self-righteous, self-opinionated, and self-inflating.

It should be noted, however, that this spirit of true humility differs from self-depreciation or self-condemnation. The latter traits are the human recoil from disappointed self-confidence and self-love. Actual humility is the desire to know God because even the best of self fails to satisfy, and it exalts God and knows His presence to the exact degree that the whole human point of view is surrendered.

Humility, then, comes first in preparation for true prayer. It is that quality which confesses, "I need thee every hour." Not until the prodigal of Jesus' parable saw his food to be husks, saw his own distance from his father's house, saw how unsatisfying, in fact, was everything outside his father's house, did he cast it all from him and go to his father. In like manner, it is only when the spiritual analysis of Christian Science strikes a proud spirit contrite that the heart can say truly and wholly, "I will arise." The Christian Scientist maintains that Christian Science brings about a thought-adjustment which compels humility, and that its teaching, obeyed, leads logically to availing prayer.

Not that Christians in all ages have not prayed, and frequently with "signs following." But no philosophy or religion save that wrought out by Christ Jesus and elucidated today by Mrs. Eddy's teaching has ever revealed the spiritual man's inseparability from God; has ever set forth the

entire unreality of evil; has ever even attempted to annul sickness and death in conjunction with the destruction of sin; has ever claimed that answer to prayer comes logically, by reason of spiritual law, as such law is understood and obeyed. So, the student of Christian Science knows he has found that which puts mortal selfhood where it belongs, and that which exalts God's power and presence as absolute. He prays, consequently, if he prays rightly, with no sense of human righteousness, and his confidence that right prayer and its answer are inseparable follows increasingly his larger sense of God and of man's relation to God. With this much understood, he must acknowledge honestly that nothing less than Christian Science could give him this infinite basis for praying aright and for gladly expecting the answer he earns.

With meekness and with confidence of answer, then, the student of Christian Science prays; and from this righteous beginning he may steadily improve the nature of his prayer. Much has been said about the insufficiency of petition; the value of affirmation. Christian Science says that we may pray in any way that makes God nearer, dearer, more available to us; the desire to approach Him needs only to be based upon the admission of His ever-presence and ever-beneficence. If prayer begins with petition, it must, to be availing, end with affirmation. "For thine

is the kingdom, and the power, and the glory," prayed Jesus, after he had told his disciples to ask for daily bread, for forgiveness, and for deliverance from evil.

A cry for help may be the first reaching out for God. If thought is at-one with God, it is serene and knows the safety of all created things. But if human will and desire are wandering, an appeal for help is often the mental pivot upon which thought swings back to God, and so has its uses to the straying mortal. To beg God for help and still remain in doubt, is, however, to let doubt and fear govern the situation and work out their evil purposes. Christian Science alters the character of prayer by leading it beyond this point of insecurity to a living certainty of the goodness of God. It enlarges the prayer which asks for help until it is a prayer which finds joy in knowing how God helps. And it adds to the Christian's prayer just what the Christian desires to have,—the unshaken expectation that the will of God shall prevail.

The prayers of scholasticism have for their basis a belief that God knows both good and evil, and that He frequently withholds good, or for inscrutable purposes sends evil; therefore those who so pray waver and suffer disappointment. The prayer of Christian Science stands squarely upon the understanding of God as creating and knowing and sending only good; hence the Chris-

tian Scientist knows God's plan for him to be all good, and his prayer is steadfast in trust and rejoicing. He enters into prayer in order to rid his own thinking of fear and doubt and confusion; to find what is really God's purpose for him. And he does this by knowing that God, divine Mind, is the only original thinker; that man in His likeness is mentally reflecting God, and so is thinking God's thoughts by reflection; and that all unlike divine Mind, or supposedly outside it, is not Mind at all, but a passing erroneous belief to be neither honored nor feared. He puts away so-called material thinking and cherishes spiritual thinking, until the one departs from him and the other possesses him. Then appears that wonder called answered prayer. Sin lessens, temptation departs; sickness is healed; dominion over evil enters into human affairs. This is the prayer of affirmation; this the basis for Christian Science treatment.

The Scriptures as interpreted by the Christian Science text-book, "Science and Health with Key to the Scriptures," by Mary Baker Eddy, reveal the truth about God and His creation; the material senses testify untruthfully about the creator and about all created things. Prayer readjusts thought, that Truth may appear and all untruth disappear; hence its necessity and value. True prayer is the declaration of spiritual law coupled with living trust in the availability of this

law to meet all human need. It is the meditation of the heart which lays hold of spiritual law and enlists its activity to undo specific evils. It is the transitional, transforming state wherein thought reverently and piously yearns for good. It is the open mental doorway through which Christlikeness enters to handle the serpent of sin. Prayer that is right makes over the mind of him who prays; it is evil giving up its boast; its logical result is increased selflessness. And thought thus purified cannot fail to receive answer to prayer with its prayer. It is ignorance and sin and doubt and fear which separate prayer from its answer. Really, the possibility of prayer presupposes the existence of its answer; if prayer dwells with men, answer must exist in God. And so, when thought becomes one with God, it becomes one with answered prayer.

Concerning what is generally called the prayer of affirmation, the human heart must be carefully watched. It is true that the understanding of the all-power and ever-presence of God, affirmed and realized as Christian Science reveals it, heals the sick, annuls sin, and otherwise destroys evil. But to affirm God's care and protection for any specific personal purpose is to be in danger of praying amiss. The righteous prayer does not concern itself with human wishes; does not ask God to enter upon the scene of human affairs and rearrange them to suit the

petitioner. To affirm the success of human plans and policies, even though they seem at the time to be altogether good, is to pervert in most unholy fashion the offices of true prayer.

The human will, until unselfed by divine Love, is by nature a lawbreaker, and its prayer, whether of petition or affirmation, is for self, and in consequence untrue and deservedly unavailing. The genuine Christian Scientist, therefore, does with his own desires as Abraham did with Isaac, and nothing short of such complete surrender can make his prayer prove true. He must renounce all that constitutes a material sense of existence, and lay down his personal outlining of plans, if he is wholly to trust his welfare to the law of God. He must, in short, mean "thy will be done" when he prays it. Let him who prays cast out of himself the will to shape the answer to his prayer, and he prays truly.

He who prays, then, should gladly lay aside his human will and seek safety in acquaintance with the divine Mind and with all that this Mind holds for him, else his prayer is a mockery. If he desires only comfort in the flesh, and has no longing to be more Godlike, he should not, to be consistent, be praying at all; nor should he be expecting help from God. The only genuine prayer asks for redemption from matter, not for peace in it; for deliverance from the things in ourselves that make us sick, not just for relief

from sickness. Such prayer is righteous, for it defeats everything that would obstruct spiritual progress. It is effectual because it casts out of thought the causes for trouble and there is consequently less trouble.

"The effectual fervent prayer," said St. James; and the fervency of prayer is determined by our interest in the things of the Spirit. That which concerns us most we are most fervent about. He who prays in lukewarm fashion will very likely find, upon analysis, that he loves God least, worldliness most. When prayer is a living and refreshing mental oneness with God and Godlikeness, and thought is happier in this than in any human point of view, prayer is fervent. When, with this, thought is sufficiently enlightened to understand somewhat the ever-presence of God and the nothingness of evil, prayer becomes irresistible; no evil can withstand it. Christ Jesus said, "Therefore I say unto you, What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." And Mrs. Eddy, whose life is a prayer that has uplifted her generation, defines clearly the conditions which make possible answered prayer, when she writes (Science and Health, p. 495), "God will heal the sick through man, whenever man is governed by God."

UNBELIEF AND FAITH.

THE unbelief which stands in the way of spiritual progress is not so much disbelief of the truth which has been presented, as it is the occupation of the mind with beliefs which are contrary to the truth. Since the mind is thus preoccupied, it has no hospitality for the truth. "Why do ye not understand my speech?" asked Jesus; and in reply he went on to say, "even because ye cannot hear my word." He was speaking to those who claimed to be the children of Abraham without discerning the spirit which had animated Abraham; they were proud of their lineal descent, but unable to discern the qualities of mind which exalted their great ancestor. Their formality and pride prevented them from accepting the teaching which was in accord with the vision and faith of Abraham. Later, Jesus made the sweeping statement, "Every one that is of the truth heareth my voice." The converse of this would be that they who were of error did not hear, because they were listening for something else than the voice of Truth. "They are

of the world: therefore speak they of the world, and the world heareth them," is the explanation given by John, regarding those who affiliate with the "spirit of error."

Unbelief, then, is that condition of mind which is so receptive of erroneous views that the word of Truth seems to be a strange language, and there is no hospitality for its messenger. Disbelief may express itself in argument and controversy, and finally be changed to a new conviction as it yields to facts; but unbelief is of the nature of apathy and deafness, and it is necessary that there should first be an arousing, an awakening, then a clearing of thought, whereby the beliefs in error sheltered in the house of unbelief are dispersed. In speaking of the kind of grieving which effects repentance, Paul said, "For behold this self-same thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves."

The abolishment of unbelief is accomplished by such a clearing of thought that wrong beliefs are seen to be without basis, and as they are dispersed there comes a vision of that which has basis and enduring cause. The false sense of man as a composite of sensations, errors, sicknesses, sins, and unsatisfied desires, yields to a vision of the truth of being. As discernment of that on which being depends, the creative power

which we name God, becomes clearer, eventually it can be said that by faith we understand what man is; we are able to see the causal connection between the Father and the son who is the expression of the Father's being and character.

When we consider this matter practically we recognize that every argument we use to favor the prepossession that evil is power, whether we give to the argument the name of any one of the thousand diseases which men believe to be hurtful, or the name of any one of the innumerable sins which men believe to be delightful, is really a statement of unbelief in God. Any belief in sickness is really an expression of unbelief in omnipotent goodness; if there were faith, there would be healing. Every sin is an expression of unbelief in omnipotent goodness; if there were faith, there would be righteousness. If men fear evil so as to be sick, and love evil so that they are sinful, what is this but unbelief in the real power which manifests itself in healing and happiness among men? How shall we help this unbelief, or rather help men out of it and bring them into the salvation which comes by faith?

The expression of unbelief may be in a variety of beliefs. In this usage of the word a "belief" is a conviction as to the reality of something not caused by God, and a consequent experience of conditions which correspond to the conviction. James Whitcomb Riley tells a pathetic story of

a man who came to believe that he could not speak, and met the love and persuasion of his family with apparent stubbornness in the conviction that it was of no avail to try to use his voice. At last the tenderness of his daughter so touched his own love, that he broke through the barrier of his fear and false belief with answering speech to hers.

In the case of the epileptic boy brought by his father to Jesus after he came down from the mount of transfiguration, the measure of the father's conviction as to his son's affliction was the measure of his unbelief in any healing power. His doubts were confirmed by the failure of the disciples to help him, but his strong belief in the reality and incurable nature of the disease had practically brought the disciples to his way of thinking; hence they were for the time in a state of unbelief. To meet the need of them all, and of the world, Jesus analyzed the error, and sharply rebuked the father of the boy when his recital of the symptoms and manifestation of the disease ended with the doubt,—"If thou canst do anything, have compassion on us, and help us." Jesus replied to him in words that awakened a new sense of the case, "If thou canst believe, all things are possible to him that believeth." The man was trying to put the responsibility upon the healer; now he was shown that faith leads to the power which heals, and his heart melted with

new love and hope. How graphic is the record: "Straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief." Then followed the healing of the boy, and it was a permanent cure; "the child was cured from that very hour," as one of the evangelists affirms.

The disciples were still puzzled over their failure, and not discerning their Master's method, asked him why they were not able to cast out the demon. Jesus showed them that they were in the same case as the father of the boy, who had a prepossession as to the reality of the disease, and had affected them with the same belief, and thus had brought them into a state of unbelief. "Why could not we cast him out?" asked they. "Because of your unbelief," replied Jesus, with the indisputable authority of the completed demonstration. Furthermore he said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you."

Further instruction still he gave them, when he said, "Howbeit this kind goeth not out but by prayer and fasting." As ceremonially observed, fasting was merely abstinence from food, or from certain proscribed kinds of food. Of course it cannot be within the power of either fasting or feasting, in a material sense, to deliver one

from unbelief; but when we consider how with greediness the mortal mind assimilates the various beliefs in error which human imagination has originated, one can see that a fast from such indiscriminate gorging would be a blessing. Like the "crop-full bird," men become heavy and sordid with their beliefs, and their eyes become too dull to have any vision of divine realities. To fast, in the sense of giving up such sense-gratification, and to pray aright, which is to commune with God, to turn one's thought to the contemplation of that real cause of happiness and well-being for man, that source of life which to every returning prodigal is Father, cannot fail to establish faith in good. The process is well stated by Isaiah: "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord." If we recall the word spoken by Jesus in connection with salvation, "With God all things are possible," it must be evident that when through fasting and prayer we both forsake the false belief, and also realize the new vision of divine goodness, we shall be equipped for the work of casting out demons, as the disciples desired to be.

Casting out false beliefs, we assail unbelief; but the mind must not be left empty, lest they return with added torment. The truth of being which expelled them must also exclude them. The false beliefs which are the expression of the

attitude of unbelief are eradicated by the action of the spirit of Truth. They are from no heavenly origin of good seed; where they seem to grow, it is from such sowing as the perverted imagination of men has been doing for ages. There is comfort in knowing of the impermanence of all these conditions. Our Master declared, "Every plant, which my heavenly Father hath not planted, shall be rooted up." As one comprehends this, faith becomes his attitude to God; and the good which he expects from God is done unto him, and proved to others.

NEITHER LAPSE NOR RELAPSE.

A CURE in Christian Science is based upon the scientific fact that since true health is spiritual and eternal, there has never been a lapse from this genuine health, never any cessation of harmony nor any interference with God's government; so that man is amply justified in looking upon God as the health of his countenance. From this it logically follows that disease and discord have never been created, that they have no law to support them and that they have never come into real being for an instant. It further follows, that since there has never been any lapse from harmony, so there can be no relapse, for a lapse necessarily precedes a relapse. Mrs. Eddy tells us that "Science knows no lapse from nor return to harmony" (Science and Health, p. 471).

"But," says the average reader, "what about all the sick people one sees, do you ignore them?" Christian Scientists are very far from ignoring suffering, and the lives of practitioners are devoted to the relief of the sick. Their plea that God did not create disease nor ordain suffering,

has the authority of Truth, and consequently the patient's fears and symptoms commence to abate as he takes in right ideas and gains quietness of mind and reassurance. When spirituality, transcending the evidence of the five physical senses, gives us a glimpse of creation as it really is, spiritual and perfect, we are faced with the fact that it is not so much a disease that has to be healed as a false belief to be obliterated and a dark fear to be dispelled.

Truth and Love are the only healing agents the world can ever need or ever have. Some may argue that suffering is experienced, whether the sufferer is made sick from a physical or a mental cause. True, and to say that a person is merely suffering from the effects of fear and to leave the matter there would not go far toward healing him; but truth drives the lie from its hiding-place in declaring that neither fear nor false belief was ever created by God for the torment of His creation, and that if He is in no way discordant, neither can His creation or reflection be so. In the words of our Leader, "Science saith to fear, ' . . . You do not exist, and have no right to exist, for "perfect Love casteth out fear" ' " (Retrospection and Introspection, p. 61). Thus, speaking from the spiritual standpoint, which is the only absolutely true one, sickness has no true cause, whether moral or physical. That disease will continue in human experience so long as sin

remains, is indicated by the utterances of Jesus, but sin has no origin in God, since He is of too pure eyes to behold evil; and His omniscience includes no consciousness of this human invention.

Thus Science leads us again and again to the primal fact of harmony, which fact has been hidden by a maze of mistaken beliefs and theories, though all the while creation has lain intact and unsullied as the snow-capped mountain at which mortals gaze from distant valleys. Infinite good, however, is not distant from any one, nor is Truth remote; and mistaken fears have only the density which we ourselves accord to them. It is well to remember always that evil is a nonentity which never had any action of its own, nor ever suspended or accelerated the action of the one infinite and all-inclusive divine Mind. Some may suggest that even although the falsity of one's view-point has been recognized, this recognition carries with it no remedy for the existing state of things. It should not, however, be forgotten, by students of this Science, that a false claim is no claim at all; indeed, Mrs. Eddy strongly emphasizes the fact that "to say there *is* a false claim, called *sickness*, is to admit all there is of sickness; for it is nothing but a false claim. To be healed, one must lose sight of a false claim. . . . As it is with sickness, so is it with sin" (Unity of Good, p. 54).

The honest student of Christian Science is

endeavoring to gain dominion over the belief that there is any evil power, or any power in evil, or even any claim to such power. In this way Truth drives out error and all its false claims. Jesus maintained scientific facts so faithfully and dwelt upon them so constantly that he performed miracles such as the world had not witnessed before. Christ Jesus has given to humanity evidences of the true, sinless, deathless, spiritual creation, free from all that is material and perishable; he has shown us glimpses of a mountain-peak lying serene above the clouds of mortal belief, accessible to all, and each glimpse of which should heal some traveler in the valley, besides giving joy and buoyancy to the mental footsteps of the explorer in this spiritual realm. Our gaze should remain fixed upon the summit, so that the eternal light may stream through a consciousness that refuses longer to harbor darkness. The reflection of light alone includes no shadows. When the one creation stretches before us, more and more clearly outlined in peace and harmony, our health and happiness will cease even to appear liable to lapse or relapse.

THE CHURCH OF CHRIST, SCIENTIST.

IT is very desirable that all who join the Church of Christ, Scientist, whether it be The Mother Church or one of its branches, should be thoroughly familiar with the object for which this church was founded, as set forth in the "Historical Sketch" in the Manual; namely, "To organize a church designed to commemorate the word and works of our Master, which should reinstate primitive Christianity and its lost element of healing" (p. 17). The precise purpose for which the Christian Science Church was formed, and which is here so definitely stated, should be ever uppermost in the thought of the members of The Mother Church and of the branch churches. The nature of the church, as it is understood in Christian Science, is further defined by Mrs. Eddy in Science and Health, (p. 583), as "that institution, which affords proof of its utility and is found elevating the race, rousing the dormant understanding from material beliefs to the apprehension of spiritual ideas and the demonstration of divine Science, thereby

casting out devils, or error, and healing the sick."

The foregoing brief quotations from our Church Manual and our text-book should be enough to remind us that we, as members of the Christian Science church, are identified with the most important religious movement since the early Christian era, and are engaged in the most splendid undertaking in which it can possibly be our privilege to participate. Having once fully realized this fact, we should not lack inspiration for faithful, persistent, consecrated activity. We should be able to see that in the work of Christian Science there can be no idleness, apathy, self-ease, self-complacency, or any other form of selfishness which might creep in and delay if possible the coming of Christ's kingdom to individual and universal humanity. We should understand that in the institution which "is found elevating the race" there can be no place for personal ambition, self-seeking, love of leadership, or desire to control, dominate, and manage the affairs of others.

"Whosoever of you will be the chiefest, shall be servant of all," said Jesus; and we, as professed followers of the Master, should make certain that his "Father's business" is not obstructed, hindered, or confounded by wrangling, friction, hatred, envy, jealousy, criticism, and misjudgment of the motives of others. We should

be ever on guard against the subtle suggestions of evil which seek to find their way into the "house of prayer" and which would turn it into "a den of thieves." We should be faithful and vigilant in protecting ourselves from the serpent-like sins which, if unnoticed, would crawl into consciousness and defile our moral nature with their stupefying poison. We should avoid even the "appearance of evil." By our alertness we shall be better fitted to "rouse the dormant understanding" of others "to the apprehension of spiritual ideas" and shall thereby prove ourselves to be in deed as well as in name, Christian Scientists.

The organization of the Christian Science churches is simple in form, and their government is democratic in the extreme. Inasmuch as the Readers who conduct the services, and the trustees or directors who are entrusted with the spiritual and temporal affairs of these churches, are elected at stated intervals by vote of the members, it is of the highest importance to the welfare of the churches that the members thereof take an active and intelligent interest in the business meetings at which these officers are elected, as well as in other regular and special meetings. When officers are to be elected, the members should be prepared to vote wisely for those of their number who are best qualified metaphysically, morally, spiritually, educationally, and by experience, to fill acceptably the respective offices. The members should not

be prejudiced or biased in their choice by personal considerations. They should not be unduly influenced by human opinion. They should not be limited in their selection of officers to the students of one teacher, but should be free to vote for those best adapted to serve the Cause, even if they are not class students at all. They should go to these elections with the utmost freedom of thought, willing to be guided by divine Love and knowing that they cannot be influenced erroneously nor swayed by animosity or "mere personal attachment" (Church Manual, p. 40).

One who has freed his thought by demonstration will not be likely to listen to idle rumor, slander, or gossip. Because he is conscious of being governed by the Mind which is God, he will have the wisdom to know what to do and the intelligence to know when and how to do it. It is obvious that if every member is thus governed, the action of the church as a whole will be right and the result harmonious. Having made their choice of officers, it becomes the duty of the members to support them in every right way, and officers thus supported will give the church better service than they could possibly give if hampered by criticism and opposition. When officers have been elected, they should assume the administration of the affairs of the church as a sacred trust from the members. If they prove faithful to the trust reposed in them,

they are entitled to cordial support. If not, they should be removed. If they make mistakes, they should be treated charitably, for they do not claim to be perfect and in most instances have not sought election. Church officers who have been wisely chosen will always be found seeking divine guidance and serving humbly and considerately those who have chosen them. They will not assume proprietorship or superiority, although they will strive to carry on the work of the church with dignity and decorum.

Thus between members and officers there should prevail mutual sympathy, cordial cooperation, and an unselfish desire for the welfare of the church and for the prosperity of the Cause. In this way will the Christ-idea be lifted up in our churches and draw all men unto it. The lives of all Christian Scientists, each word and deed, should point to the fulfilment of that desire so finely expressed by Samuel Longfellow:—

O living Church, thine errand speed,
Fulfil thy task sublime;
With bread of life earth's hunger feed,
Redeem the evil time.

UPWARD FOOTSTEPS

SEARCH THE SCRIPTURES
"THE INHABITANT SHALL NOT SAY, I AM SICK"
A HIGHER MOTIVE
THE VISITANT
"CONSIDER THE LILIES"
CERTAIN REQUIREMENTS
TRUTH NEVER FAILS
"THE WORDS OF MY MOUTH"
"TILL CHRIST APPEARS"

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1910 by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

UPWARD FOOTSTEPS

SEARCH THE SCRIPTURES

THE Pharisees had searched the Scriptures diligently. Their knowledge of the letter of the Law, and of the Prophets, was irreproachable. Under the prophets, it must be remembered, they included the historical books of the Old Testament as well as what we are accustomed to describe as the purely prophetical writings, differentiating them as the earlier and the later prophets, so that their knowledge was historical as well as ceremonial. More than this, they dwelt with scrupulous care on the figurative interpretation of the text. This comes out with remarkable clearness in the phrase "and the rest of the acts," which recurs persistently in the historical books of the Old Testament. What it means is this, that the Hebrew chronicler seized upon the acts, no matter what their insignificance, in the reigns of the Kings, from which it was possible to draw a moral lesson of any sort, and recorded them whilst rejecting others which an ordinary chron-

icler would have regarded as of supreme national importance.

An example of this occurs in the account of the reign of Omri which, in spite of its being one of the greatest in the history of Israel, is dismissed in four verses. "No historian," writes one of the finest living scholars, "would have dreamt of omitting all mention of Omri's conquest of Edom, which we know from the Moabite stone, or of his relations with Damascus, which we learn incidentally from the conversation between Ahab and Benhadad related in Kings. The natural inference is that the compiler of Kings was not attempting to write a history (in our sense of the term), but to give an account of Jehovah's dealings with Israel, deriving his material from documents which he believed to be historical."

If then the Jews, searching the Scriptures, in the light thrown upon them by their recognition of the spiritual lessons conveyed through the historical elements of the text, failed to find in them the testimony of the Christ; if Christendom, with the additional evidence of the New Testament in its hands, and with the labors of generations of the most brilliant scholars to guide it, could not get a view of eternal Life very much more clear or practical than that of the Jews; but, if a Syrian carpenter, of whom the Jews themselves "marvelled, saying, How knoweth this man letters, having never learned?" could teach a handful of Syrian peasants, from the pages of these very

Scriptures, the secret of the Christ is it not manifest that the searching must be done less intellectually and with more humility, less materially and more spiritually?

In a word, mankind, in order to be successful in its search, must learn that, in the words of Mrs. Eddy, on page 320 of "Science and Health with Key to the Scriptures," "The one important interpretation of Scripture is the spiritual;" and must turn aside from literary and critical speculation, however engrossing, and from historical researches, however interesting, to search the Scriptures as Jesus searched them, with an interest shorn of materiality, and intent on spirituality. It was because Mrs. Eddy searched the Scriptures in this way that she learned from them the secret of the teachings of Christ Jesus, knowing that in them we have eternal Life; for he said to his disciples, on the eve of the crucifixion, "This is Life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."

Spiritual things, Paul told the Corinthians, are spiritually discerned; and that saying is as true anywhere in the world today as it was in Corinth in the first century. If any man wishes to discern the spiritual meaning of the Bible he will have to train himself not intellectually but spiritually. He will have, that is to say, to accept the standpoint of the Galilean hillside in preference to that of the universities, and to learn that there is one intelligence, not many, and to demon-

strate his knowledge not in theological theories, but in Christian healing. In the religion of Christ Jesus theory is inseparable from practice, understanding from demonstration, preaching the gospel from healing the sick. The early Jewish Christians healed the sick, not because they were more conversant with the Law and the Prophets than the Pharisees, but because they understood the Law and the Prophets in the light of the spiritual explanation of Christ Jesus.

The Christian Science church is healing the sick today not because of a knowledge of the Bible intellectually superior to that of the orthodox churches, but through a spiritual understanding of the text derived from a study of the Christian Science text-book, "Science and Health with Key to the Scriptures" by Mrs. Eddy. The tree is known by its fruits, the value of a theory by its practice. A practical Christianity has to be tested by the practice of Christ Jesus. He said preach the gospel and heal the sick, but he also said search the Scriptures. The Discoverer and Founder of Christian Science succeeded because she obeyed him at all points. Her search was devoted not to an intellectual study of a historical document, but to spiritual pondering over a figurative one, and in her own words on page 109 of Science and Health she won her "way to absolute conclusions through divine revelation, reason, and demonstration."

"THE INHABITANT SHALL NOT SAY, I AM SICK."

"You are sick," they said. "But that isn't the truth"
And the woman shook her head.
"The Bible declares, he that dwelleth in God
Shall not say, I am sick," she said.
And she held to the truth thro' a starless night,
Till the morning proved that her words were right.

"You are tired," they said. But she smiled at that.
"How can I be tired," said she,
"When the only work is work for God,
And He is my Life, you see?"
And she quietly went her busy way,
With a happy song in her heart all day.

"You are poor," they said. But she only thought,
How little they know! God speed
The day when the world awakes to find
That Love is its only need.
And she still maintained, as her fortune grew,
Not money, but Love—if they only knew!

"You're afraid," they said. But she whispered low,
As if talking to some one near,
"Father, since Love is the only power,
What is there left to fear?"
And giving her hand to that unseen guide,
She crossed through the waters at His side.

"You are sad," they said. But a brave heart shone
Through the glimmer of tears unshed;
And the answer came, "We are told to rejoice,
To rejoice evermore," she said.
And she faced her grief with such steady eyes
That the world looked on in a dazed surprise;

For the world knows not of the peace that comes
To a soul at-one with God.
It is only those who are toiling on
In the path the Master trod,
Who can feel, through the dark, that loving hand,
And, holding it fast, can understand.

A HIGHER MOTIVE.

THAT some motive power is essential for the advancement of human life is evident. The common prescription for this need is ambition. Yet among all the qualities which the world thinks essential to a progressive life, none is more prolific of mischief, or more difficult to hold in bounds, than this. That some expressions of this quality are better than others, that some forms are highly creditable, may be granted. But the fact remains that, for the most part ambition is simply one form or another of self-assertion, an emphasis of personal desire or selfish ends which slights half the problem of usefulness, and so tends to separate and to antagonize men.

The supplanting of ambition by a higher motive is one of the distinctive and peculiar works of Christian Science. It surely is not to be expected that humanity will put away the lesser or unworthy motive, and resign itself to divine guidance and control, until it is satisfied that it is yielding to a saner and more promising inspira-

tion than it believes itself to possess in its own desires. That such a change of motive power is possible and in every way desirable, the Discoverer and Founder of Christian Science has established, by showing that this process is merely the relinquishment of a sense of limitation and material handicap, of self-dependence and self-love, and the yielding of one's thought to the self-expression and self-assertion of divine Mind.

The greatness of Jesus was not the greatness of his ambition, it was his responsiveness to divine impulse. The measure of any man's greatness, of any man's usefulness, is the measure of his readiness and fidelity of response to this same impulsion. Men but trifle with their problem and sterilize their own efforts, by thinking that spiritual harmony, the groundwork of true service, can be promoted through self-seeking. This is a kingdom divided against itself, in which a legitimate desire for usefulness gives place to an unworthy ambition to be conspicuous for usefulness, to a desire for approval before approval is earned.

The divine impulsion is direct in action and effect, and divine approval neither waits on nor follows human applause or individual complacency. The qualities of mental alertness and acumen, of mental strength, adaptability, and productiveness, are not resultants of ambition. Jesus possessed all these qualities in large degree, and yet was without worldly ambition. "I must

be about my Father's business" represents the divine impulsion which controlled him, which enabled him to demonstrate his highest usefulness.

Ambition builds its mental structure largely on the quicksands of human will, self-dependence, and conceit; it outlines and thereby limits its own future good, by viewing it from a standpoint of present ignorance; and it labors that it may satisfy its own desire. True usefulness develops from a basis of intuition, hope, and faith, unfolds in response to spiritual impulse, affection, and desire, learns to "trust in Truth, and have no other trusts" (Mrs. Eddy, in *The Christian Science Sentinel,* July 4, 1903), and asks only that His will be done. Such prayer answers itself by bringing consciousness into accord with that Mind which is reflected humanly in courage, efficiency, and power, in those qualities which promise and procure success.

Spiritual intuition is not guesswork. Spiritual hope is not uncertain longing. Faith is not mere hope multiplied by itself. These qualities are positive expressions of mental power; they stand for expectation, for confidence, for spiritual-mindedness,—for the onward sweep of divine revelation in human thought. The expectant thought is the progressive thought, prepared for grasp of opportunity and for increase of good. True expectancy stifles the cramping notion of a world of grasping, self-centered units, against which is

ranged a horde of unfriendly forces in combat, and compels the stimulating conviction that all the forces of God's universe are cooperating with the man who seeks to do God's will.

The survival of the fittest is not the exaltation of one and the extinction of many, is not the placing or displacing of individuals. It is the survival of those qualities in men which are fit to survive, those qualities which reflect the divine Mind and must survive. Such continuance is not promoted by mental push and pull, but rather through the cultivation of those human virtues which are expressive of the stability of divine Mind.

Spiritual expectancy faces the future, but it must work in the present. Hope and faith are transitional qualities whose logical consequents are spiritual understanding and power. The day of understanding must eclipse that of faith and hope, since to understand spiritually is to possess, and "what a man seeth, why doth he yet hope for?" But first, patience must have her perfect work, and the perfection of humanity necessitates the unity of its mass, quite as much as it does the perfection of its units. This is the antipode of self-seeking. True dominion is broadly constructive, working out the salvation of the individual in accordance with Principle, by which the good of all is equally secured. Ambition seeks to fatten itself, generally at its fellows' expense.

Mrs. Eddy has written that "the last infirmity of evil is so-called man, swayed by the maelstrom of human passions, elbowing the concepts of his own creating, making place for himself and displacing his fellows" (Miscellaneous Writings, p. 294).

No religious teacher since Jesus has dared such exalted spiritual hope as has the Leader of the Christian Science movement. There is no people with such reason for buoyant and confident expectancy as those who seek the dominion which her discoveries make possible. The obligations of this hope must be equally clear: that her beneficiaries accept with all devotion and sincerity the necessities of spiritual growth, including the stern discipline of self-control, of true usefulness, and of impersonal service, free from all taint of self-seeking, self-dependence, or conceit.

THE VISITANT.

MANTLED in might, Love knocks at your gate—
Love urgent of voice and tender of eye.
Think not it is night and He comes too late;
'Tis always morning when Love draws nigh.

Though bleak is the blast on the lonely wold
And the fickle sky has forgotten the sun,
Lone watcher, nor gray is the hour nor cold;
Love and the glory of summer are one.

Though the fangs of fear and smothery woe
You feel, though wounds and memories smart,
Throw open your gate that you may know
Content and the voice of a harp in your heart.

Loosen the latch and lower the bar
Which shut in gloom and the ghosts of sin;
Love waits to lay the light of a star
And the visioned joy of wisdom within.

From the pleasance of peace at the call of your need
Love comes on swift and exultant wings;
Throw open your gate and His message heed,
For heaven is ever the gift Love brings.

"CONSIDER THE LILIES."

PONDERING the promise of supply so well illustrated by our Master, as given in the sixth chapter of Matthew's Gospel, I was recently impressed by the simile in a way which to me was new and beautiful. That God's justice is also all-merciful is discerned only as the divine idea, that God is Love, dawns upon the human thought. The loving care here illustrated has always been quite evident, but the part taken by the lilies in deserving this protection had never before come to me so strongly.

Perhaps Jesus chose such a beautiful subject in order to point out the fact that the law of reflection was here fulfilled, that the flowers did their part in expressing God's qualities, and so beautifying the earth. Gently breathing into the surrounding atmosphere the beauty and fragrance betokening God's natural love, they quietly depend upon divine law for their very being. Mrs. Eddy says, "Whatever holds human thought in line with unselfed love, receives directly the divine power" (Science and Health, p. 192).

It remains only for us to make use of this teaching. The law of supply demands that we express the qualities of divine Mind, thus shedding upon all within the radius of our atmosphere of thought the purity and love illustrating and demonstrating man's divine sonship. This is our part in God's program. This is the requirement of divine Principle. It is far from a lazy reliance upon an unknown benefactor, but is a recognition and active fulfilment of eternal law. Every idea of God is designed to reflect Love, and under these conditions all are bountifully supplied.

CERTAIN REQUIREMENTS.

THE question is often asked, "What are the qualifications for a practitioner of Christian Science?" and in trying to answer this question it may be well to define the term Christian Science. No one can do this as clearly as has Mrs. Eddy, the Discoverer and Founder of Christian Science and its pioneer practitioner.

In "Rudimental Divine Science," in answer to the question "How would you define Christian Science?" she says, "As the law of God, the law of good, interpreting and demonstrating the divine Principle and rule of universal harmony." In Science and Health she writes: "The term Science, properly understood, refers only to the laws of God and to His government of the universe, inclusive of man." "The term Christian Science relates especially to Science as applied to humanity" (pp. 128, 127). Again, in "Retrospection and Introspection," we read: "I named it *Christian,* because it is compassionate, helpful, and spiritual" (p. 25). From all this it will be seen that the requirements for practising this

Science are not superficial. They must reach to the depths of one's nature and exact the final destruction of all that is not Christian, not based on divine Principle.

The first necessity is honesty, absolute integrity of thought. A certain frankness in surface relations with others is considered honesty by many. Such persons may not consciously cheat, lie, nor steal, yet they constantly deceive themselves regarding their motives and desires. Selfishness largely actuates their acts of supposed kindness and charity. This being the case, there is need for each one to obey the terse injunction of the old Greek, "Know thyself!" There are two ways in which one must know himself. He must be able to recognize his faults, weaknesses, and sins. He must also comprehend in some degree the actuality of his true being as the perfect expression of divine Mind, God's own image and likeness. This knowledge of himself enables one to overcome human weaknesses and manifest in their stead the qualities of God.

The right motive for the practice of Christian Science is the establishment of God's kingdom, here and now, through the elimination of all evil in our consciousness. One must intelligently study the Bible and "Science and Health with Key to the Scriptures" in order to form a concept of Life from the standpoint of Spirit. The spiritual concept of Life and man is the basis

of true healing. One learns from Mrs. Eddy's teachings that the process of Christian Science practice is moral and spiritual, not coldly intellectual and formal. This is the point not grasped by some philosophers who criticize Christian Science. In their pursuit of a philosophy based on the human mind, they have overlooked the fact that there is a spiritual philosophy which transcends the human mind and can be grasped only as the human mind becomes meek and exchanges its limitations for the boundless unfoldments of Spirit.

Broad-minded compassion and much patience are needed to deal rightly with the sick and sinning. Each day one needs to seek a deeper insight into the ways and means of Spirit. He should expect and be content with nothing less than a manifest and continuous growth in the understanding of God, as shown by the ability to apply this understanding to the problems of daily living. The inspiration of today will not serve for tomorrow, unless it is increased and deepened. It is well to take time for self-examination and self-correction. The ignorance of the human mind is not overcome by ignoring it, but by acquiring knowledge of the divine Mind.

The practitioner must prove by his work that Christian Science is not personal magnetism. He must guard against fear, self-will, self-seeking, and conceit, for these prevent progress. Worldly

success and high-sounding talk do not bear witness to a real Christian Science practitioner, neither do mock humility and puritanical pretense. The witness to real success is healing—disease banished, grief assuaged, discordant homes made happy, and sin overcome. In the serene activities of good and in the eradication of every thought of self-aggrandizement, the Christian Science practitioner gains dominion over human beliefs.

TRUTH NEVER FAILS.

THE work of Christian Science is salvation. Full and complete salvation is the attainment of perfect spiritual consciousness, made up of divine ideas, and this consciousness we know is only reached by the disappearing of the false material beliefs which make up the mortal or supposititious consciousness. The efficacy of a Christian Science treatment is determined by the measure of the attainment of this spiritual consciousness. It heals because its thoughts are God's thoughts; God is their Principle and power; God invests them with authority. A God-invested thought cannot fail, it must be the annihilation of the supposititious opposing material concept.

There are grades of human belief, and a better belief yields itself more readily to the divine idea. This better belief indeed is the first evidence of the recognition of its own falsity, and the first step in that betterment process which means its ultimate disappearance. Physical healing is often the first manifestation of an improved belief, but not always; it may even sometimes

seem to be the last. This physical healing, for which suffering mortal sense cries out, may be deferred until many other beliefs have been "improved" and brought into subjection. Our work in Christian Science is to reach heaven,—immortality, eternal peace and joy; to attain to the perfect consciousness wherein nothing can enter that defileth or maketh a lie, wherein is no concept of sin, disease, or death. Physical healing is only an incident in this work, and if it be our only aim, the work is incomplete and falls far short of being our Father's business.

Even if, in this betterment process, the human consciousness passes through the shadow it has named death, no one need be discouraged with a sense of failure. Death is but a phase of the belief of life in matter; and although it is an error which must be finally overcome, our Leader has said that "the Christian Scientist who believes that he dies, gains a rich blessing of disbelief in death, and a higher realization of heaven" (*Christian Science Sentinel*, Sept. 4, 1909). Our work in Christian Science is for eternity. No matter what material sense may declare, no matter what evidences it may seem to present, our work is to know that it only presents evidence to itself, not to Truth—not to Spirit—not to God, nor to God's man. Our work is to know the truth, and to know that the fruit of this knowing must be healing. The work is in our own con-

sciousness, and we must begin to enter the kingdom of heaven now. If we have aught against our brother, any belief in the reality of his disease or death, we must first gain the true idea of man as God's child, perfect and pure, sinless and deathless, before we can bring our gift of healing to the altar.

"THE WORDS OF MY MOUTH."

CHRISTIAN SCIENCE is proclaiming anew to the world the truth that if it would ever know freedom from disease and bondage, from weight and woe, it must obey the command of Scripture, "Be ye holy in all manner of conversation." Health and joy, peace and prosperity, are unobtainable without it. "But," says one, "what relation does my conversation bear to my happiness and health?" A most important one, for our conversation is an expression of our thought, and our thought governs our bodies and circumstances.

God is All, and has made all good like Himself. Therefore nothing really exists to talk about apart from His all-perfect creation, the joy, health, and holiness which He has ordained. To talk of the supposititious opposite of God, good, expressed as disease and sin, discord and horror, is to dishonor Him and break the First Commandment, "Thou shalt have no other gods before me." Therefore it is a part of the Christian Scientist's religious duty to talk of that which is helpful and spiritual, immortal and true, and

he knows that he is breaking a divine command when judging, criticizing, condemning, or talking of the imperfections expressed through the mortal sense of personality. Paul's injunction, "Be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity," becomes his watchword.

Through all the writings of Mrs. Eddy we find the thought expressed that it is inadmissible to repeat error of any kind, unless it becomes absolutely necessary to uncover and destroy wrong. In "Miscellaneous Writings" (p. 346) she says, "It is a rule in Christian Science never to repeat error unless it becomes requisite to bring out Truth." How seldom is it really necessary to voice error in order to bring out the truth! It is helpful, before naming any discord, to remember this rule and ask one's self if one's only thought in speaking is to lessen the trouble that should be overcome. The real Christian Scientist has but one desire, to decrease all forms of evil; he is always obedient to the command, "Thou shalt not bear false witness."

Paul writes, "Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers." Conversation about disease and sin surely does not edify, nor "minister grace unto the hearers." When we realize that error has no origin in God,—the only creator,—we see that all its supposed operation is false and fleeting,

and not worthy of conversation. Without strict obedience to the apostle's injunction, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things," we can never hope to be "holy in all manner of conversation."

We find in Scripture this startling statement, "To him that ordereth his conversation aright will I shew the salvation of God." The dictionary defines salvation as preservation, deliverance. He, then, who orders his conversation aright shall be delivered from evil. We might turn this about and say, He that does not order his conversation aright, but talks of a supposed power apart from good, of disease and error, shall be led into captivity because of it. The wise man said, "There is that speaketh like the piercings of a sword: but the tongue of the wise is health." And not only is it health, but life, for we read again, "A wholesome tongue is a tree of life."

In Christian Science patient after patient has been delivered from deepest affliction when he has ordered his conversation aright by absolutely refusing to sigh over his sorrows, or talk of his symptoms or any discord, and by faithfully declaring God's allness,—talking only of that which is beautiful, brave, and fair. Jesus was our example in this as in all other things. He said, "The words

that I speak unto you, they are spirit, and they are life." Again he said, "Now ye are clean through the word which I have spoken unto you." Jesus had nothing in common with the conversation of the world. At all times he spoke the word of Life which banished the diseased mind-pictures, and thus he lifted his hearers into health and holiness. As we think of how the word of God restored the withered arm and caused the blind to see in the days of Jesus, and remember that Truth is the same throughout all time, we may see the possibilities of holy conversation.

On no one point is humanity more tempted than in the matter of voicing imperfection. To keep our "conversation in heaven," as Paul expresses it, requires thought to abide in heaven; it requires constant watchfulness and constant prayer; the striving of yesterday is not sufficient for the temptations of today. When one thinks of the burdens that would be lifted, and the joy and peace that would be known on earth if men never spake but to voice the truth of God's goodness, the brotherhood of man, the power and reality of justice, the joy and health of holiness, he can but resolve anew to be obedient to the command, "Be ye holy in all manner of conversation," and with repentance for past failures, pray with the psalmist, "Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength, and my redeemer."

"TILL CHRIST APPEARS."

ON the crest of a high hill above a New England village stands, quite alone, an old white church, built after the fashion of many years ago. In the lonely graveyard which surrounds this church lies a long-neglected grave, on the headstone of which, gray with moss, is cut the now almost illegible lettering:

> Weep not for me; dry up your tears;
> I must lie here till Christ appears.

The parting indicated by these lines was made more sorrowful by the hopeless sense of long waiting for a far distant time when Christ would appear and call the dead from the graves.

Many Christians are still believing that the Christ departed with Jesus, because they think that Jesus and the Christ are identical.

In regard to this teaching concerning the Christ, Jesus was little understood in his own time, and moreover he is not yet generally understood. Christian Science is today accomplishing the great work of restoring to Christendom its rightful inheritance of the true knowledge of an

ever-present Christ, who was, is now, and ever will remain the Saviour of men. Christian Science reveals the Christ who saves men from all forms of human woe, from sin and sickness, want and sorrow and pain. Jesus was the Saviour of mortals in that he taught and demonstrated the saving power of Christ. Jesus said, "Before Abraham was, I am," thus referring to the eternal presence of the Christ. He also said, "Abraham rejoiced to see my day." From Abraham to John the Baptist the prophets recognized the fact that the Christ-truth must some day be revealed by the Messiah. Although Jesus manifested the Christ as entirely as it is possible for humanity to do, he never taught that the Christ-nature could be confined to himself. On the contrary, he spoke of himself as "the way," and Christian Scientists accept him as the perfect example—as the Wayshower.

Jesus spent his life not only in preaching but in demonstrating the power of this Christ-truth. He preached the gospel of peace, he healed the sick, comforted the sorrowing, reformed the sinner and raised the dead. Because the age was too material to otherwise understand his teaching, Jesus had of necessity to endure the cross, and raise himself from the dead. After this supreme demonstration of the Christ-power over death, Jesus ascended above the borderland where spirit and matter seem to meet, thus leaving matter

behind him forever. The Christ-truth was then fully demonstrated for all time and for all men. Christ's reappearing today is a question of individual perception of the truth for which Jesus died—through the understanding of which he rose again.

Although Jesus thus perfected his ministry on earth, he knew that he had spoken for the most part to unhearing ears. He alone realized how little his disciples had yet grasped of the mighty import of his life-work; therefore he promised that the Comforter should come—even the spirit of Truth. This Comforter could come in no other way than into the hearts of men. Christian Scientists believe that the Comforter is come and that the Comforter is Christian Science. They believe this because Christian Science is gently leading its students into the right understanding of John's words of Revelation, "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ." Christian Science is proving once more that Christ is the way today, as surely as he was "the way" twenty centuries ago.

Each sincere Christian Scientist knows that he has a mighty work before him. He has learned that he must emulate the Master's example in all ways. Mrs. Eddy writes in "Science and Health with Key to the Scriptures" (p. 25), "The divinity of the Christ was made manifest in the hu-

manity of Jesus." Those who accept him as exemplar must show forth the presence of the Christ-spirit by the same humanity which was so conspicuous in the life of the Master. This humanity must be revealed in the same gentleness and purity, in the same loving service, in the same compassionate attitude toward all others. This humanity must also be manifested in dominion over evil in all its forms—in casting out sickness as well as sin. These evidences of discipleship to the Master are the proofs of the coming of Christ which Christian Science acknowledges. Christian Scientists say, as did Jesus, "Believe me for the very works' sake."

Every Christian Scientist knows, when he heals the simplest form of disease through the operation of Christian Science, that since God the Father is the divine Mind, therefore Christ the son is the divine idea which coexists with the Father. He knows that since Truth is eternal, the Christ was never born and has never died. He knows that the Christ-truth is available to every man, here and now. Every Christian Scientist who has demonstrated in ever so small a degree the power of the Christ-truth over evil, knows that his Redeemer liveth; he knows that he need not pass through a grave in order to reach his Saviour; that he need not wait for Christ's reappearing, neither need he go outside his own heart to experience salvation. This knowledge

which each man may prove for himself, this knowledge "classified and made available in work, life, or the search for truth," is science, as the dictionaries define science. It is applied science. It is divine Science, because it is of God.

Many thousands of men and women are today well and happy and prosperous because of what they have learned concerning Christ, through the study of Christian Science. They are better men and women, better citizens, better friends, better Christians because they are changing their faith for understanding, their hope for demonstration, their anticipation of a future heaven for present harmony. "They bow before Christ, Truth, to receive more of his reappearing" (Science and Health, p. 35).

BIRTHRIGHT AND DOMINION

INALIENABLE RIGHTS
MENTAL SELF-KNOWLEDGE
LOVE'S BOUNTY
DEMAND AND SUPPLY
HUMILITY
UNITY

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASS., U. S. A.

Copyright, 1912, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

Birthright and Dominion

INALIENABLE RIGHTS

THERE are certain so-called "inalienable rights" to which every man is born, and which, though circumstances or environment may not apparently permit him to assert his title openly, he should never lose sight of. That immortal declaration which concedes to the humblest as well as the most exalted citizen his God-given rights of "life, liberty and the pursuit of happiness," is not lightly to be set aside, since it is but a restatement of that divine law enunciated nineteen centuries ago: "Ye shall know the truth, and the truth shall make you free,"—know that you are "free born," and declare your freedom.

Christian Science further declares that this God-endowed man, in the exercise of these rights, "is properly self-governed only when he is guided rightly and governed by his Maker, divine Truth and Love" (Science and Health, p. 106); in other

words, he who is obedient to the law of God is entitled to the fullest exercise of these rights. There is therefore something wrong, and which calls for remedy, when one who is striving to walk in conformity to divine law finds himself debarred in any way from his heritage.

Suppose, however, one has nothing to complain of in this respect so far as the outside world is concerned, but within the sacred precincts of home is subjected to a selfish and unreasoning tyranny. How far is one justified in yielding to this rule—a despotic assumption which demands and secures the gratification of its own desires, no matter at what cost to the comfort and well-being of others? Shall the situation be accepted, endured with long-suffering, or the error be quietly but firmly rebuked?

It happens sometimes, that, halting between two opinions and choosing what seems the lesser evil, one's own right to peace and happiness is ignored, and this petty tyranny is submitted to because of an underlying fear or timidity of what might be the result of revolt against this self-constituted rule. It may be that a man or a woman yields an obedience that is humiliating in the loss of self-respect it entails, simply through fear of a

possible display of temper or a wasp-like retaliation that spares neither friend nor foe as long as its spite finds vent. Again, one may be honestly trying to live the Golden Rule, to be obedient to the precept to return good for evil, and however unreasonable the demands upon his patience, is meeting them always in love. How long is one called upon to pursue this course, when the only result, seemingly, is an increase of selfish exactions? Must one's individuality be always submerged?

There comes to thought the Master's answer to eager, impulsive Peter's question: "Lord, how oft shall my brother sin against me, and I forgive him?" No doubt Peter thought he was doing the generous thing when he tentatively asked "Till seven times?" But quickly came the answer, "I say not unto thee, Until seven times; but, Until seventy times seven." This was one of the Master's "hard sayings" which sometimes puzzled even his disciples, but the parable that followed made its meaning clear. The servant whose debt his lord forgave went at once and took vengeance on a fellow servant who owed him; in other words, he failed to express the compassion with which he himself had been treated. But the day of

reckoning came, when his own debt had to be paid to the uttermost farthing.

We are to forgive, then, even as we would be forgiven. We must do our part, that for which we will personally be held responsible. If this duty be shirked, there is the inevitable reckoning to be faced, sooner or later. Surely we dare not ask God to forgive our trespasses against His law, if we are unwilling to concede as much to our brother. But have we done our whole duty by that brother even then? If, for the sake of so-called peace we give way, allow him to continue in his evil course unwarned and unrebuked, have we been true to our own highest sense of right? Are we not in a sense doing evil in the vain hope that good may come? In our very submission are we not paltering our birthright for a false peace, and thereby wronging ourselves as well as him whom we should be aiding to recover himself "out of the snare of the devil"?

It is the same old serpent in another guise that holds us back—the skulking coward that is ever seeking to disarm us—fear! We dare not rebuke our brother for his fault, for fear of results; and thus we concede to evil the only power it ever has because we have failed to declare the omnipotence

of good, the all-power of Truth and Love, to whom alone we owe allegiance. Forgetting that nothing can deprive us of our God-given rights, we shrink from the shafts of ridicule, humiliation, and hatred that we fear would be launched were we to venture to assert those rights. We hesitate, instead of availing ourselves of "the panoply of Love" (Science and Health, p. 571), clad in which the wearer is safe from every attack of evil. Therein lies our unfailing defense. We are to rebuke in love, lay bare the faults that like "little foxes" are destroying the tender vines of grace and sweetness which should make home literally a heaven on earth—as it would be if the reign of good were alone known and acknowledged. It takes courage, nevertheless, and patience and discretion, to bring about this result, and sometimes it seems as though the more dearly we love the offender the harder it is to face his displeasure. But we are forfeiting our right to self-government if we cannot trust Truth and Love to guide us aright and give the victory.

When through reliance on Truth we have come to know with the apostle that we "can do all things through Christ," and have cast out the fear, pride, anger, and impatience that hinder us

from seeing the mote in our brother's eye, then we shall be led to speak the "word in season," the loving rebuke that in the spirit of the Master lays bare the fault, that its nothingness may be seen, the fault destroyed, and the vision of unloveliness give place to that of one "sitting at the feet of Jesus, clothed, and in his right mind."

MENTAL SELF-KNOWLEDGE

THE history of the human race shows that its search and hope have always been for a larger dominion over adverse conditions and a greater continuity of life. That the better desires of mankind may be resolved into these elements is proved by these words of Christ Jesus, "I came that they may have life, and may have it abundantly" (John x. 10, Rev. Ver.). This then is the prayer of humanity, and its answer is Christian Science.

Christian Science reveals the simple facts that nothing is adverse to the actual welfare of man but false belief; that whatever appears to detract from the quality or the continuity of man's real being is of this illusive nature; and that these illusions appear to the individual in the guise of his own thoughts. In short, the only adversary is a mere negation or error, which has neither substance, power, nor reality. This being the case, the need of mental self-knowledge is evident. When the time comes that no one will listen to

error, we shall all be in the kingdom of heaven. Indeed, in so far as any individual declines to be the audience of error, to that extent does he enter into the kingdom of heaven. If an individual should steadfastly abide in good, so that he would never listen to any form of evil, he would neither be affected by it himself nor communicate it to others. It is literally true, therefore, that the daily work of a Christian Scientist is to hear and obey the voice of Truth and to detect and reject the suggestions of error.

Then the question arises, How can we learn to do this? Our Leader has answered this question in many places. For instance, in her address at the dedication of the Concord church she said: "To live so as to keep human consciousness in constant relation with the divine, the spiritual and eternal, is to individualize infinite power,—and this is Christian Science" (*The Christian Science Journal*, August, 1904). It might be answered, in other words, that one's first need is to understand the source and Principle of true thought. Secondly, one needs to comprehend the function of man in the action of Mind. Thirdly, one must learn to distinguish genuine thoughts from mere counterfeits.

Before speaking of a fourth point, it may be observed that these three topics were but little known during the centuries that preceded the discovery of Christian Science. It is true that the Bible contains correct definitions of God and the real man, and declares their entire separation from evil; but even Christianity was not recorded by Christ Jesus, and it is possible that the nature and methods of evil may not have been fully known to his disciples. To illustrate: Matthew and Luke depict a temptation of the Master in which the devil appeared in his own character, and the scene ends with the adversary leaving off without having assumed any disguise whatever. This allegory is doubtless sufficient for its purpose, but it certainly does not expose the method by which the argument of error is commonly offered.

Paul was more metaphysical. He referred to God as "the mind of the Spirit," and to man as living, acting, and being in God. He defined the supposititious opposite or enmity to good as "the carnal mind," or "the mind of the flesh," as the Revised Version has it. He analyzed his mental processes until he had a working knowledge of true thought as distinguished from error. For

example, he says: "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me." He evidently perceived that the subtler arguments of error appear as one's own thoughts.

Error is not deceptive when it speaks as "I, the devil," but when it speaks as "I, myself." Mrs. Eddy has given to the world not only a truer concept of God and His universe, including man, but a mental self-knowledge that discriminates between genuine thoughts, which emanate from the divine Mind, and the counterfeits thereof, which are the suggestions, impulses, and arguments of animal magnetism; and she has taught a mental practise, including this true self-knowledge, which enables the Christian Scientist to recognize and obey the thoughts of God and resist and destroy aught else. On this attainment depends individual and racial salvation, for only by means of a scientific mental practise can the true idea of reality be demonstrated. The Bible, then, when read in the light of Christian Science, is a wonderful mine of precedent, instruction, and authority. The Science we profess and practise was revealed to one who was a profound student of the sacred writings; and it was through their

study that she was prepared to receive this final revelation of Truth which is destined to abolish sin, disease, and death.

Returning now to the other point before referred to, it may be stated as the need for cultivating the qualities of thought which prepare the human concept for the disappearance of its mortal elements. In other words, the Christian Scientist must, by progressive self-correction, assimilate himself to God. In the paragraph on mental self-knowledge to be found on page 462 of Science and Health, Mrs. Eddy says of this branch of study that "it unfolds the hallowed influences of unselfishness, philanthropy, spiritual love." As Christian Scientists, therefore, let us begin to put on immortality by amending our humanity. As the very first step, let us be more kindly affectioned toward each other. Then let us be better neighbors to those who at present are not of our faith. Let our interests and sympathies extend to all mankind. Our Leader would have us be "fishers of men," and for this work our lives must exemplify an ideal that will not repel but attract.

The Christian Scientist must fit himself to deal with the more specious arguments of error by

utterly forsaking its baser forms, so that they no longer tempt him. Doing this progressively, his mentality will be rectified until the most subtle suggestion of error stands forth as a patent lie. Thus laying off his false personality and gaining his true individuality in God, as he employs the mental self-knowledge and practise of Christian Science, he will finally be able to declare and to prove, as did the Master, that "the prince of this world cometh, and hath nothing in me."

LOVE'S BOUNTY

THERE is no power save Love,
Resistless, tender, true,
In all the worlds above,
The universe all through,—
In heaven, on earth, and e'en in hell,
Throughout all time, in every place,
There omnipresent Love must dwell,
As universal as is space.
And Love's provision doth include
The men of ev'ry race and clime,
The cultivated and the rude,
Through all the centuries of time,
In ages past and yet to be,
Till all by Love have been made free.

DEMAND AND SUPPLY

THE question of demand and supply seems at the present moment to occupy a ruling place in the consciousness of mortals; and the call for relief from the unrest and dis-ease pertaining to this problem seems second only to the call for relief from the burden of physical ills. Here as elsewhere it usually requires the healing of the discontent in mind to reveal the necessity for the healing of the content in matter. One may legitimately ask himself if a person perplexed and harassed with the uncertainty of supply, and beset on every side with the certainty of demand, is any better example of God's man than the one crippled with rheumatism or drooping with dyspepsia.

We read that Jesus, seeing the multitudes, went up into a mountain, and out of that mount of uplifted and holy thought came those statements of eternal truth known as the sermon on the mount. A careful study of this matchless

sermon in the light of Christian Science, reveals the wonderful fact that these statements of the Master include and provide for every problem possible to mankind. One sometimes hears the plaint from people whose lives have been touched and bettered by Christian Science, and who have attained in some measure an understanding of its Principle and rule, that they are not able to apply Christian Science to money matters. If any one of these will read Matthew vi. 19-34, he will find this subject of supply and demand very definitely referred to. The first statement of the Master is, "Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt." As this and the following statements are studied, it will be found that every phase of this perplexing subject is touched upon. This master sermon lays down, moreover, a rule for the application of our Lord's spiritual teaching, and it is this: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." This rule is but rephrased by Mrs. Eddy when she counsels us, for the solution of any problem, "to know no other reality—to have no other consciousness of life—than good, God and His reflection" (Science and Health, p. 242).

The Master's rule says positively, "Seek ye first the kingdom of God, and his righteousness;" but most of us seek first the kingdom of mortal mind or material sense, and its wrong thinking; we begin on the material side of the proposition. If demand exceeds supply, the first thing we do is to try to think of some way to increase the supply; and having determined the way, we undertake to "demonstrate" whatever may be required to enlarge our income. Then, when things do not come about in the way we have hoped for, we are tempted to become discouraged and wonder why we are not able to apply Christian Science to the solution of these difficulties. The explanation is given in the fact that we did not begin right. We have let mortal mind, with all its presumption and love of self and ease, make demands, and then looked to divine Mind to satisfy these demands, forgetting that we cannot limit God; that all we can ever do is to limit our readiness or willingness to understand God.

If, however, we are to seek "first the kingdom of God, and his righteousness," it were well to consider what that kingdom and righteousness are, and how we may seek and attain them. We

are plainly told by the Master that the kingdom of heaven is within us; hence, in order to obey the rule, we must first seek this kingdom within. This kingdom of heaven must be a consciousness of God and His creation, and its righteousness must be the right thinking which is the activity of divine ideas. Science and Health gives us the rule for attaining this right thinking: "We must forsake the mortal sense of things, turn from the lie of false belief to Truth, and gather the facts of being from the divine Mind" (p. 370).

But one may ask how he is to distinguish between wants and necessities, and if it is necessities only that one may legitimately expect to have satisfied. Another one may declare that if God is no respecter of persons, he is entitled to all that he sees his neighbor have, and that to think these things are not for him is to "limit God." Yet others may insist that we must "be practical;" that we have to deal with very materially-minded people in a very material world, people who want their money when it is due them and who are not willing to put business on a "trusting God" basis. Such a one will assert that no one is entitled to make expenditure until he has the money in sight.

What is the answer to these things? How far

is one authorized to trust God for money, and what is the wise and expedient course to pursue? We need to have money to pay our obligations, and to go heedlessly into debt without any knowledge where the money is to come from to pay is manifestly not only a foolish but a very dishonest procedure; it is putting upon some one else the burden of proof of our own faith. Likewise, to increase one's expenditures without any assurance of a corresponding increase in income, is most certainly not a wise undertaking. We cannot deny that business sagacity and ability do win, and we often are in doubt as to where the line is to be drawn between legitimate and selfish ambition. Small wonder, then, that one is bewildered and appalled if he stops and listens to all these conflicting appeals.

Very often the record states that when Jesus saw the multitudes, he was "moved with compassion," and it was upon "seeing the multitudes" that he went "up into a mountain." Why not try to imitate his example, and follow him to that mountain of uplifted thought before we try to answer these human questions or take one human step in their solution? Let us seek first the kingdom of God and its dominion of right thinking;

let us try to seek the facts from the divine Mind; let us begin with God and His ideas, acting under unvarying law; let us know man as the manifestation of God, always "in the bosom of the Father." We shall thus see that man is forever supplied, forever satisfied, his wants and necessities one. He must want all good and he needs must have all good. One divine idea cannot behold another as possessing more, for each must needs have all. Hence there can be no strife, no struggle in this concord of ideas.

God is the Principle and Life of all His ideas. He is therefore the only source of all that constitutes "a living." Man's "living" then is made; God has made it, and man is dependent only upon God for it. The only laws that govern the reflection or association of the activities of the one Mind are the laws of God, and they are justice and fairness to each idea. We are able to recognize that this Principle must be Love, because the Principle which sustains and maintains all can include in itself no element of oppositeness, else there could be no possible continuity of ideas; and this Principle must manifest love in all its infinite activities. This maintaining power is infinite wisdom and is omnipotence, and this supply can

never fail nor be diminished, else God would cease to be God. Ideas cannot accumulate in one place and be absent from another, for there is no place where the laws of God are inoperative. There can be no such concept as lack in the consciousness that is God, hence there can be none in the consciousness that is man. The "business" of God's universe is based on unchanging law, and has no state of inaction or overaction; it is the harmonious and perfect relation and association of infinite activities, and individual man performs unerringly and surely his part in the whole.

We come now to the latter part of the Master's rule, which gives a positive promise that "these things shall be added unto you." Jesus had been talking about food and raiment and shelter, and we are warranted in assuming that these are the things he promised should be added unto those who seek first the kingdom of God. The effective realization of the application of these spiritual facts to human affairs is what we call demonstration, and it is the glory of Christian Science that spiritual and metaphysical truths are applicable and demonstrable in human affairs. But mortal man cannot outline or say what shall be the manifestation of the divine idea in the human

belief. If he attempts any such method of mental procedure, he might as well know at the outset that he is not practising Christian Science, but is indulging in its very opposite; and herein may be found the explanation of a seeming inability to apply Christian Science to financial matters. Mortal mind is wont to set up its demands and determine the lines upon which they are to be satisfied, and then humbly to defer to divine Mind to carry them through. The divine assurance, "Son, thou art ever with me, and all that I have is thine," is surely a demonstrable fact, but to effect the demonstration the scientific order must be pursued. Only through a change in consciousness can we expect a change in human affairs.

In the light of a great spiritual discernment the psalmist said, "He shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone." In the illumination of spiritual understanding Mrs. Eddy tells us that angels are "God's thoughts passing to man; spiritual intuitions, pure and perfect" (Science and Health, p. 581); in "Miscellaneous Writings" she says further, "God gives you His spiritual

ideas, and in turn they give you daily supplies" (p. 307). Having reached this mount of spiritual discernment and perceived these spiritual facts, need we fear lest we dash our foot against a stone, if we trust to heavenly guidance? Ah, no! It is never when trusting to these spiritual guides that our blundering feet are bruised; it is when we have taken our first steps without their sheltering wings that we have been cut and hurt. How manifestly inconsistent it is to assume that as soon as we begin to trust God in business affairs we shall forsake business integrity and sound business judgment!

To trust God in the scientific processes of right thinking differs, however, very greatly from some of our old concepts of trust, which included more or less of shiftlessness, lack of energy and thrift. This scientific trusting is a very straight and narrow way, for it demands the elimination from thought of every belief in a power apart from God. If we are going to depend upon our own ability, our own business sagacity, then we may indulge a good many beliefs which, if we are to trust God, must be put out of consciousness. How difficult it is for a money-loving consciousness to gain the spiritual thought of true riches!

Yet we know it is not the possession of the material riches in itself which shuts the door of heaven; it is the belief about them. He who has no material possessions may have as strong, yea stronger, belief in their reality and power than the one who has them; he may yearn for them and worship them in a way that induces envy and jealousy. Belief of material possession and belief of lack alike close heaven's doors. On the other hand, the consciousness which knows that true riches are a spiritual endowment is beginning to enter the kingdom of heavenly riches. This spiritual understanding is the treasure that "neither moth nor rust doth corrupt."

Most of us who call ourselves Christian Scientists have learned that as we gain the true spiritual idea of health this idea is made manifest in an improved belief of health. Are we not justified, therefore, in expecting that as we gain the true idea of wealth we shall see this idea manifested in a better belief of wealth? When human thought has reached the place where it can or will say, "I can of mine own self do nothing," and humbly knows that it is the Father that "doeth the works," then it is ready to demonstrate Christian Science in financial matters. When one

can say, "Of mine own self I know nothing, have nothing, can earn nothing, can pay nothing," and looks only to divine Principle, then he is ready to claim the promise, "All these things shall be added."

That Jesus was the Wayshower for all times and places is manifest in that he proved the statements he made to be demonstrable by working out all those problems which we have to solve, and if we but give careful heed to the steps of his process we shall see that he followed his own rule. The records show us that Jesus had this question of supply to meet. The first on record was a problem of non-adjustment of demand and supply; Jesus was asked to feed five thousand people, and he had just five loaves and two fishes with which to do it. Was there ever a more appalling sense of the inadequacy of resource to meet obligation? This practical demonstration of Jesus is recorded by the four evangelists, and they agree in saying that the situation was a "desert place." There was nothing tangible to material sense, nothing in sight; not one human voice came to the Master to help or inspire. Even his disciples brought to him only suggestions that he send the multitudes away; to them the situation was hopeless. They

sought first the kingdom of mortal mind and its false thinking, to ask if the demand were a just one. Not so the Master. He said, "Give ye them to eat." Then the disciples began to ask what they were to do, and how they were going to do it; and they could only reiterate that limiting statement, "We have here but five loaves, and two fishes."

The Master did not stand helplessly gazing at the five thousand hungry mouths and the five little loaves and two fishes; the record says he took what he had, and looking up to heaven, blessed and brake; "and they did all eat and were filled." Ah! the Master had obeyed his own rule; he sought first the kingdom of God and its right thinking, before he even discussed the situation with his disciples. There was no consideration of the inequality of demand and supply, or of the desert place, there was just a "looking up to heaven." Thus ever did he silence the lie of material sense with the truth of spiritual sense.

To any one who is perplexed as to how to demonstrate Christian Science in money matters this example must make immediate appeal. First there was a turning away from the material situa-

tion and all the annoyances and perplexities involved, then a seeking of the spiritual facts. The Master thus gave us a sublime proof that spiritual understanding is the savior from human sense, and that Truth saves from poverty as well as from sickness,—that "he shall give his angels charge over thee, to keep thee in all thy ways."

HUMILITY

HUMILITY is greatness bending, but not yielding to the storm. It is power, reserving its strength. It is faith, ready for the test. It is patience, willing to wait. It is the soul, listening for the angel's song. It is wisdom, parting with ambition. It is unselfishness, leaving worldly honors to others. It is confidence, prepared for the call. It is love, anxious to serve. It is the bud of gentleness, infolding the fruit. It is obligation, realizing its responsibility. It is goodness, kneeling in prayer. It is the dove, returning to the ark. It is understanding, calm and secure. It is justice, weighing and considering the evidence. It is mercy, waiting for God to point the way. It is meekness, simplicity, and purity, contemplating God and rebuking selfishness, arrogance, and pride. It is the "fruit of conquered sin." It is the Easter morning of the sufferer, gladdening the heart with its sunshine. It is the test by which we may know the truth that makes men free. It is loyalty and

steadfastness, unmoved by the threats of injustice and wrong. It is the attribute of our Master which impels the inquiry whether we would be as grateful for God's blessings as those we criticize, if our circumstances were reversed. It is the watchword of Christian Science; a "pearl of great price" which our beloved Leader has set in humanity's crown of rejoicing.

Are we willing to do that which blesses the world, and without protest see others appropriate the honors? Are we willing to sow for others to reap? Are we willing that "the old man with his deeds" shall be put off, and the "new man" put on? Are we willing that the world should know the motive of all our actions and of all we say? Are we willing to cease the strife for personal recognition and be accounted "least in the kingdom"? If so, we have learned somewhat the meaning of humility, and are prepared to contemplate its deeper lessons, as revealed in "Science and Health with Key to the Scriptures" and demonstrated by the daily life of the illustrious Discoverer and Founder of Christian Science.

UNITY

I THANK Thee that Love's kingdom is at hand;
Yea, that all good is here, O Truth divine;
That health and peace are now at my command;
And that the Father's riches, too, are mine.
I am so thankful that earth's brotherhood
Is one, and that God's law is understood.
I thank Thee that Love's gifts are all for me;
And yet I know true gratitude must be
Expressed in giving all to Thine and Thee.

Father, I thank Thee for this work I do,
And that I must prove faithful to each new
And untried task. With Truth's strong armor on,
Rejoicing that Mind's victory is won,
I thank Thee; but true gratitude must be
Expressed in working more for Thine and Thee.

I thank Thee that I may become again,
Through Truth, a little child, who prays to speak
The healing words of Love that cause nor pain,
Nor bitter anguish to the worn and weak.

I thank Thee; but true gratitude must be,
Father, expressed through love for Thine and Thee.

I thank Thee that I bear no more the cross
Of loneliness; and that my home is now
The secret place of the most High, since Thou
Art with me; and that I feel no loss
At human failure or elusive gain.
Blest Truth, I know not now the sting and pain
Of friends whose thoughts are turned away from me.
I thank Thee that I am, O Love divine,
So satisfied, since Thy sweet ties now bind
Me close to Thee; this gratitude of mine
Must be expressed through friendship for mankind.

I thank Thee most of all that I now know
My home and church and consciousness are one;
Yea, that Love's universe, where'er I go,
Established is, since God's work now is done.
Father, at every glimpse of Truth I see,
I thank Thee for my union now with Thee.

SEEKING AND FINDING

A FRIEND OF MANKIND
THE SIMPLICITY OF TRUTH
CHOOSING LIFE
OUR IDEA OF GOD
PRAYER AND ITS EFFECTS
THE HEALING
FACING ONE'S DIFFICULTIES
AT ONE WITH GOD

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1910, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

SEEKING AND FINDING

A FRIEND OF MANKIND.

DURING the period when Christian Science was knocking for entrance into the present writer's life—when "Science and Health with Key to the Scriptures" was being alternately laid aside and read again—she was offended by the volume of gratitude to the Discoverer and Founder of Christian Science which was expressed by Christian Scientists. During this period the writer hereof visited the city and church where childhood and youth's lessons had been learned. Listening to the reverend preacher and teacher of her young days speaking from the familiar desk, how startled the seeker was to hear a sermon on the subject of great leaders! There must be personal leaders for every cause that accomplishes anything for mankind, but let no one crave such distinction, for the greater the cause and the greater the leadership, the more is the faithful servant of Truth burdened and harassed and maligned. The minister whose

verdict against Christian Science and Mrs. Eddy as teacher had secretly acted as a deterrent to this former member of his flock now spoke almost as if he had deliberately chosen to plead Mrs. Eddy's cause. He answered point by point all the arguments which had advanced themselves in the present writer's thought against leadership like Mrs. Eddy's and against the acknowledgment of indebtedness which is so readily made by those who reap where Mrs. Eddy has sown.

In a few weeks a single frank conversation with a Christian Scientist showed the writer that she had been building out of her own egotism and love of approbation an image of Mrs. Eddy which bore no resemblance at all to that lady. She now saw Mrs. Eddy as her works disclose her, an honest, faithful, loving and wonderfully purified heart, working for humanity with a whole self-immolation which no one can understand who has not himself known something of humility before God. Only so can any one realize that he to whom the vision of divine things has come cannot continue to desire the praise of men. Beginning to know the work of Christian Science in her own life, recognizing its tender, beneficent influence, the new comer was able at last to see in this the wonderful secret of Mrs. Eddy's seeming power over her followers. It is not personal power or influence at all, but the response in others to the great illuminating

effluence of divine Love and spiritual understanding which had transfigured the Leader's own consciousness. Mrs. Eddy has found God. She has declared Him to human hearts; she has lived out in her daily life the things that were shown her in the mount and thus she has doubly encouraged others to seek, doubly helped them to find, the remedy for every woe, in divine Love.

It is by love and love alone that Mrs. Eddy has her place in the hearts and lives of her followers. She has no human means of any sort to hold one who wished to go, even if she wished to hold him. A careful study of her writings shows not one word to indicate that personal discipleship to her is the path in which she would have her students walk. Let one who does not understand consider that Mrs. Eddy has given to a multitude at least as high a help and inspiration as a mother may give to a child or another teacher to a few. Then let him see in her church's love and gratitude to Mrs. Eddy what has always been found in similar relationships and held to be a normal and praiseworthy recognition of benefits received. The only reason why her church's love for Mrs. Eddy seems remarkable is because there are so many who love her and because the world is more familiar with baser motives than with gratitude. When all whom Mrs. Eddy has helped speak their gratitude in

a normal way the effect is of a mighty pean of praise girdling the earth; for many speak.

Christian Scientists have, in short, the very highest witness of Mrs. Eddy's right to speak to them of God and of righteous living, in the effect of her teaching and example on their own lives, within and without. "By their fruits ye shall know them."

THE SIMPLICITY OF TRUTH.

SINCE the dawn of history mortals have sought to unveil the mystery of their existence and to gain dominion over their environment. The belief has been instilled into the human consciousness that mankind is at the mercy of many powers, all seeking to bring upon him bodily harm and suffering or even to accomplish his total destruction.

The search for a means of relief from this disheartening condition has been, almost without exception, along material lines and through theories and systems the development of which has followed the false belief that matter holds within itself power and intelligence to cause or cure the ills and discords of the flesh. These material views have necessarily led inquiry and investigation only into paths of worldly wisdom, and the conclusion has been reached that deliverance must come, if at all, through the material so-called sciences. Spiritual help from God, "the Giver of every good and perfect gift," has usually been considered as only a last resort and as by

no means an unfailing help. The very simplicity of the teachings of Jesus and the prophets has offended "the children of this world."

The innumerable theories which have promised health and harmony to mortal mind and body have rejected as impossible the idea that the practical application of so simple a precept as that of the Master to seek "first the kingdom of God and His righteousness" could possibly bring to mortals the full measure of relief and constitute an answer to the prayer of the ages. If, however, it is conceded that Jesus was a true prophet, that he knew "the way" and that his works proved this knowledge, then it is not unreasonable to believe that his way is at least entitled to a fair trial.

Jesus said, "The kingdom of God [the perfect harmony of spiritual existence] cometh not with observation: Neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you"—is within the reach of all mankind. These words should have revolutionized the theology of the Jews, but instead they but hastened the great tragedy out of which came the demonstration of man's spiritual dominion over the experiences of material existence, even the overcoming of the "last enemy" to be destroyed. The Jews looked for heaven as a locality "afar off," attainable only after death, but they were told by the Master that this kingdom was a condi-

tion of consciousness which it was possible for them to attain here and now. The Jewish theology had been founded on Truth by the inspired prophets, but tradition, superstition, and false belief had reversed the fundamental spiritual teaching until their faith had become a system of man-made doctrines. It was largely the simplicity of the words of Jesus which first condemned him in the minds of the Jews. Their learned men and philosophers had spent their lives in trying to fathom "the deep things of God," and when this low and humble Nazarene demanded that they should lay aside their worldly wisdom and "become as little children" their pride of intellect was offended.

History repeats itself. Today the worldly wise —the scribes and elders of our own age—oft-times deny the healing and regeneration accomplished by Christian Science because it is not brought about through the accepted methods of modern science, but Christian Science again declares to the world that the kingdom is not afar off—is not in the changing theories and practices of worldly wisdom—but is here and now, is within the consciousness of man. It declares that the understanding of God and His laws will overcome all disease and discord and that this means of deliverance is ever available. The worldly wise may reply: This cannot be true; if those who have spent their lives in scientific investigation

cannot accomplish such works, they cannot be accomplished by persons who have no recognized scientific training. Yet Jesus is conceded by all Christian people to have been the greatest teacher and the greatest physician—the only one who healed all manner of disease and never failed in any case—and he was not the graduate of any school.

St. Paul warned the Corinthians against the "subtilty" which would turn them "from the simplicity of Christ," and he rejoiced "in simplicity and Godly sincerity, not with fleshly wisdom, but by the grace of God." On page 53 of "Miscellaneous Writings," Mrs. Eddy says: "Christian Science is simple, and readily understood by the children; only the thought educated away from it finds it abstract or difficult to perceive." Through Christian Science the simple truths of Christ's Christianity are showing mortals that the true followers of the meek and humble Nazarene are "but children of a larger growth."

CHOOSING LIFE.

THE Bible opens with a recital of the facts respecting the creation of all things, in which man is created by God after His own likeness and to be good and fruitful. This is followed by an account of the creation of a different and contrary kind of man—a man created from dust and liable to evil and death. These two accounts, known to Bible students as the Elohistic and the Jehovistic accounts of creation, from their different names for the creator, are essentially inconsistent. The man described in the one does not image the same creator as the man described in the other. The second man lacks the essential qualities of the first. Their attributes differ as good differs from evil and life from death.

When any theist—any believer in the existence of one creator and ruler of the universe—examines and compares these accounts of creation, his conclusions respecting them will depend on his definition of God. Christian Scientists are theists and they join the Psalmist in declaring

"Thou art good and doest good." They accept the Scriptural assurances that God is Love, Spirit, Mind, Truth, Life; and they acknowledge the axiom which Christ Jesus laid down when he said, "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt."

Christian Scientists therefore consistently deny the creation of a kind of man which does not reflect God as thus defined, for the reasons that Spirit and matter, Life and death, good and evil are antithetical and hence they cannot be related as cause and effect, creator and creation, Principle and idea, God and Godlikeness. Christian Scientists accordingly eliminate evil and death from their concept of man exactly as they do from their concept of God, and they hold these attributes or characteristics to be as untrue of man as they are untrue of God.

Christian Scientists regard the Elohistic and the Jehovistic accounts of creation as setting forth the spiritual and the material views of creation. One account records the actual creation of man; the other endeavors to account for what is called a sinful mortal. They introduce the question of salvation, and show that it is a question of salvation from evil and its effects, from death and its causes.

This problem and the way of salvation were set before the children of Israel by Moses as

the result of a revelation to him in the land of Moab. The incident is recorded in the twenty-ninth and thirtieth chapters of Deuteronomy. On this occasion Moses told his followers that "He (the Lord thy God) is thy Life;" and he said to them, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in His ways, and to keep His commandments and His statutes and His judgments. . . . But if thine heart turn away, so that thou wilt not hear, but shalt be drawn away, and worship other gods and serve them; I denounce unto you this day that ye shall surely perish. . . . I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing; therefore choose life, that both thou and thy seed may live."

The popular belief is, either that evil and death belong to the character and nature of man, or that they must inevitably enter into man's character and change his nature. The covenant revealed in Moab, the pith of which is here quoted, teaches directly the contrary; and it teaches how each individual may choose life and good in preference to death and evil. It teaches the oneness of Life—the unity in being of God and man. It teaches that evil and death are extraneous to being; and that each individual may exclude them from his self by a certain mental habit or practice.

One reason why humanity's God-given power to choose life instead of death has not been exercised to a greater degree is that humanity has not clearly distinguished between good and evil. Faith in sense-perception has obscured the true sense of good. Moses taught that good is one with Life, God, and death is one with evil. Christ Jesus increased our knowledge of God by defining Him as Spirit. Christian Science draws the logical conclusion that nothing unlike Spirit can be good but must be evil, and therefore teaches that the distinction between good and evil is the same as between Spirit and matter, and hence that death is a phase of the belief that life exists in matter.

The correctness of this conclusion is confirmed by two of the Master's most emphatic utterances. "It is the Spirit that giveth life; the flesh profiteth nothing." "Except one be born of water and the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." If "it is the Spirit that giveth life" and if "that which is born of the Spirit is spirit," the conclusion necessarily follows that life is neither in nor of matter. A belief to the contrary is a belief in death, and whoever entertains such a belief chooses death. Matter is that which is not Spirit nor born of Spirit; and the belief in its reality is error; it is evil.

Returning now to the rules given by Moses

for choosing life, it is to be observed that the way of life is to love God, to walk in His ways and to keep his laws. To do this requires a loving, intelligent, and single-minded allegiance to God. Set over against this course is the way of death; which is to worship or serve other gods. Since God is Spirit, to worship or serve another god is to pursue a materialistic course of life, to be guided by material laws, to love or fear any form or phase of matter, to admit its claim of reality. The warning given by Moses in the land of Moab against serving or worshiping other gods is substantially the same as the first commandment of the decalogue. Mrs. Eddy interprets the first commandment to mean, "Thou shalt have no intelligence, no life, no substance, no truth, no love, but that which is spiritual" (Science and Health with Key to the Scriptures, p. 467). This interpretation will help "thee and thy seed" to choose good and life.

OUR IDEA OF GOD.

NOTHING is more important to an individual than his idea of God, and nothing so much affects his whole attitude toward life. The blessing to the world of a religion that teaches us to know God as He is, a God altogether lovely, whom to know is to love, cannot be overestimated. Its mission is to rescue men from superstition and fear, and give them the joy and freedom which is the right of all the children of God.

Christian Science shows us through an understanding of Jesus' teachings, that to love God is the easiest thing in the world, the most natural thing and the most intelligent thing. We learn this in Christian Science, because we learn to know Him. The preliminary step to loving is knowing.

The Science of Christianity through ideas and words that we can understand and appreciate, shows us what God is. Jesus, recognizing the glorious possibilities of being said, "Ye shall know the truth, and the truth shall make you free." Christian Science teaches that we may know God,

Truth, and thereby be delivered from sin, sickness, and fear. Almost any one will admit that he loves good, that he loves intelligence, that he loves Life, that he loves Principle, and Christian Science teaches him that if such is the case he may love God, for these words in their highest sense describe God.

While the prism of Science separates the rays of Truth, that we may understand it, it also shows how these ideas converge, bringing us into an appreciation of the oneness and wholeness of the cause and creator called God, whose creation is man and the universe. We have said that God gives life, but we now find that God is Life, even as the Bible declares. Paul said, "In Him we live and move and have our being." When we understand that God is Mind, Spirit, we begin to see also why He is Life, and that He cannot be other than Truth. As we cannot conceive of the Mind that is God containing anything of evil, we see why God can be said also to be good. When the conviction comes to us that God is not merely a being but Being itself the Bible definition of God the great "I AM," dawns upon us and gradually comes to mean to us all substance, Principle, and law.

Mind, necessarily active and expressing itself in ideas (or it would not be Mind), must act according to Principle and through law, and intelligent activity according to Principle and law

must mean in effect, order, harmony, perfection. Many a man when the true idea of God has dawned upon him has been healed of inveterate disease. Such is the power of a spiritual idea.

When one learns that God has nothing but good in His plan for man, nothing but love in His provision for him, when he learns that all his difficulties and distresses come from his false beliefs about God and his relation to Him, he will emerge into a realm of peace, glorious expectation and realization of happiness on earth utterly unknown to him before. He will see fear, sin, and sickness in their true light, base impositions upon man, entirely foreign to anything provided by God, not having a foundation in truth, and capable of being brushed aside and disposed of as improprieties.

This era is one that is awakening to the worship of God "in spirit and in truth." Superstition is giving way to true knowledge, creed and dogma to pure, revealed Truth, form and ceremony to acts of healing and proofs of the power of God on earth. The fear of God is giving way to the love of God, for "perfect love casteth out fear."

PRAYER AND ITS EFFECTS.

ONE of the unjust things said of Christian Scientists is that they are a prayerless people. This arises in part, doubtless, from the differing conceptions of what prayer really is. The generally accepted estimate of prayer makes it nothing more nor less than a call upon God to do something, a supplication or request; and thus understood, there could be but little if any regenerating effect upon men as a result of prayer. Such a concept takes no account of the supreme fact that it is sick and sinful humanity, not God, that must or can change.

Prayer to be effective must serve to bring, not God nearer to men, but men nearer to God, nearer to the eternal and unchangeable harmony of being that destroys all sin, disease, and discord of every kind. There is an omnipotent Principle to which man must conform to be entirely harmonious, therefore prayer, to be effective, must help men to come nearer to the realization and understanding of that great Principle and to conform to it in every thought and deed. In so far, then, as prayer does elevate men to a higher con-

cept and understanding of God, and the willingness and desire to conform to His laws, to that extent is it effective prayer. Without this regenerating element, acting upon mortal man himself, prayer, so called, is of no force or effect.

It may be said that every appeal to God is an acknowledgment of Him and His omnipotence and man's dependence upon Him, and must be helpful and elevating to mankind. This may be true, in a very limited sense; but this form of recognition of God is an erroneous one. While it is an acknowledgment of His omnipotence, it is founded upon the false conception that He is subject to change, that He may be persuaded to act differently from what He would otherwise do, for the mere asking, and it leaves out of consideration the most important fact of all, that it is the human concept alone that must be changed to obtain what is sought for. It proceeds upon the theory that something is being withheld from man that he may have supplied or restored to him for the asking in the form of prayer or supplication.

The Christian Science prayer, on the other hand, is founded upon the understanding that God has supplied man with all good, that He withholds nothing good from His children, and that the whole fault is with mankind. The good is always there, whether it be freedom from sin or disease or whether it be some other form of

good, and we have only to fit ourselves to be recipients of it to possess it. If this be true, it must be manifest that the object of prayer must be to fit one to receive the supply of good that is laid up for him, or we pray amiss.

There should be no confusion, no fear, no misgivings on the subject of this changed conception of the right way to pray. Prayer is not a mere form of words. The simple lisping of the little child, who strives and desires to find God by being good, may be more effective than the eloquent, beautiful, and appealing supplication of the most learned divine or theologian. The value of prayer depends upon the mental state of the seeker. Mrs. Eddy, in the chapter on Prayer in our text-book, makes this so clear that we wonder that we could ever have had any other conception of the true nature of efficacious prayer. Her treatment of the subject is most impressive and illuminating. She iterates and reiterates the important fact that it is right desire which is effective as prayer. The whole subject is comprehensively included in the first sentence of the chapter: "The prayer that reforms the sinner and heals the sick is an absolute faith that all things are possible to God,—a spiritual understanding of Him, an unselfed love" (Science and Health, p. 1).

So, then, the prayer which is effective is the prayer which makes men better and brings them

nearer to God. The divine laws are fixed and unchangeable. The standard of good is absolute and unalterable. We must therefore come to that standard to comply with Jesus' command: "Be ye therefore perfect, even as your Father which is in heaven is perfect." A true and effective prayer is the desire to attain to and live by that standard. Every good thought, every desire to be better, every good and sincere act is a prayer, because it makes men better and brings them so much nearer to God, so much nearer to the attainment of the absolute, the divine standard of good.

One of the most important results of Mrs. Eddy's discovery and teachings is the better understanding of God it has brought to multitudes of people, many of whom did not believe in God, as well as the much larger number of people who believed in a God but had no right understanding or conception of Him. Hundreds who have been restored to health and happiness through the ministrations of Christian Science, bear willing witness to the change and regeneration of their thought and understanding in this respect. It is one of the many beneficial results affecting the condition of mankind of a life of effective prayer on the part of the Founder and Leader of Christian Science. Her life has been a living example of right and effective prayer.

It might seem that the view of prayer above

taken, renders man the actor and takes no account of God. But the divine Mind is always expressed in action. God is ever present, ever active good. Good is an ever active presence, appealing to mankind to forsake evil and seek righteousness. It is the mainspring of the right desire that goes out in prayer and in turn is the reward for repentance and reformation. It is the sense of good that overcomes the sense of evil in men's consciousness. It is the ever-presence of God that must and will overcome all evil. So our ability to realize the good we desire is dependent wholly upon God, the giver of all good. If we fail to realize and receive the benefit of the good that is, it is not because good is inactive, for God is good and therefore good is the reality, and sin, evil, and discord are unrealities.

The belief in evil affects men only in so far as they give it place in their own consciousness. Good is always open to them, always ready to take the place of evil in their consciousness. Effective prayer is, therefore, the prayer that lets good in and banishes evil from thought. To do this we must understand the allness of good, God, and the unreality of evil. The nearer we come to God, by the prayer of right desire and the overcoming and banishment from thought of wrong desire, or evil, the closer our communion with Him, the higher our understanding, and the purer our life. Thus are we regenerated by prayer.

THE HEALING.

How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace.—ISAIAH.

WHERE no breeze stole, or lovely sunlight came
To kiss dark shadows into golden flame
Within the city dusk, upon his bed
There lay the child, half living and half dead—
Blighted by false belief. No woodland air
Had bloomed the cheeks or kissed the cloudy hair;
Never the little feeble limbs had run
Through flushing fields beneath the fading sun.
So mortal thought had beckoned to life's close,
Aye, even as it slays a trembling rose;
And crouched within the silver gloom close by,
The mother battled with her agony.
"Great God, I cannot pierce Thy cruel will!
In vain the prayers, the watching, and the skill.
Husband and happiness and wealth I gave
Unto the greedy and the voiceless grave.
Hear me, O Christ who healed the widow's son,
I cannot wail to heav'n, 'Thy will be done'!"

Then from the sordid street, on footsteps light
A slender figure stole into the night
Of that despair-encircled room, and lo,
As when the living Christ flamed to and fro,
The dusk took on a glory! Half in fear,
The mother whispered, "Who has entered here?"
Long by the little bed the stranger stood,
While the reflected love of motherhood
Glimmered within the deep'ning eyes, that smiled
Even as Mary on her radiant child.
"I come," she whispered, "that your heart may
feel
How God can hearken and His love can heal.
Listen, my friend,—the little child you see
Lying so still, reflects Divinity,—
Spirit, Life, substance,—he must ever keep
The perfect image of his God! You weep?
Would you ascribe to God the godless power
Of sending evil on a tender flower?
Do I rave? Yet suffer it to be,
That death may melt before Divinity!"

Then to the stranger's side the mother went,
Half filled with doubt and half with wonderment.
"I do not understand; but pray," she said;
"You may be sent by God!" So from the bed
The stranger stole, and long, and strangely still,
Sat by the tiny flower-decked window-sill;
While, downward drooping, all the pensive face
Gleamed with an exquisite and inner grace.

And lo! the child that suffered silently,
Uprose and laughed. The mother with a cry
Ran to his side—"Beloved, I am here!"
"Kiss me," he smiled; "I'm better, mother dear!"
And sank to sleep. Long, long the mother gazed
Upon the precious form. Then, rising dazed,
"O Christ," she breathed, "Thou art revealed to me!
Thy Word has healed my child! I kneel to Thee,
Yet I have nothing but these burning tears
As broken penitence for bitter years!"
The stranger beckoned—"Take this little book,
And in its heart illuminated look,
And all the twilight of your thought shall turn
To dawn, and all your gratitude shall burn
To God, who in His universe of light
Placed man—eternal, perfect in His sight;
Who made all spiritual, who gives all things
When prayer is borne on understanding's wings."

FACING ONE'S DIFFICULTIES.

MRS. EDDY writes: "Evil is not something to fear or flee before, or that becomes more real when it is grappled with" (Miscellaneous Writings, p. 284); "It is neither person, place, nor thing, but is simply a belief, an illusion of material sense" (Science and Health, p. 71). Since evil is not a real something, and has no existence or action separate from human belief, there can be nothing in it to fear except the mistake of believing in it. Strong men are sometimes terrified by mere shadows, but when the unsubstantial nature of these shadows becomes apparent, then their terror disappears. Even the most timid are not afraid of a shadow if they recognize it for what it is; but if unaware of its nothingness, they may run away from it. One who tries to grasp a shadow, thinking it is something, sharply realizes its utter blankness, its absolute lack of being anything; but often we fail to recognize that the evil confronting us is as unsubstantial as a shadow, because we lack the courage to grapple with it.

Our trouble, to a large extent, comes from the fact that we face our difficulties as realities. Jesus, knowing the unreality and powerlessness of evil, said, "Be not afraid." Common experience proves that appearances are often but optical illusions; and did we realize that God, good, is infinite, we would regard the human sense of evil as only a mental illusion, and the sin and suffering resulting therefrom as false experiences, which will diminish as the truth of being is discerned and understood. The fact that evil has no influence over goodness, proves that it is nothing to be feared if one lives righteously and relies wholly upon God.

Each mortal has his individual problem to solve, his own salvation from the sense of evil to work out, and success demands that the conditions which would hinder that work or render it difficult be courageously grappled with and overcome. If one is tempted to despair because his efforts seem ineffectual, he should awaken to the real nature of whatever opposes him, and watch lest he be deceived by an illusion or attach reality to that which is unlike God. Without one's consent, nothing outside of his own thoughts can prevent his prosperity or bar his progress.

We are prone to think that our difficulties lie in the circumstances, the conditions, or the environments in which we find ourselves, when they really lie in our lack of the knowledge of God.

Instead of battling with evil persons and things, as they seem to us, we should strive to overcome the sense of evil in ourselves; for we can have no worse enemy than ignorance of God. The truth that good is infinite holds the remedy for every evil. In working out our salvation, then, the vital point for us is to learn more of Truth, to become more Godlike, to realize more clearly the presence of the infinite.

AT ONE WITH GOD.

THE theology of the past has said to mortals: You were created perfect in the beginning, but you have sinned and consequently fallen from your true estate, and must be brought back to God. In striking contrast with this teaching is that of Holy Writ, which says that "whosoever is born of God doth not commit sin;" "and he cannot sin," but that it is the devil or carnal sense that "sinneth from the beginning."

Christian Science does not acquaint mankind with any such unwelcome news as that God is the author of corporeality, which belief would forever preclude their finding the image and likeness of Spirit, and thereby getting rid of mortality. On the contrary, it acquaints humanity with the great spiritual facts of existence, to wit, that the universe and man are forever spiritual, perfect, and eternal; that nothing which God made has ever degenerated or fallen from a state of perfection; that God and His man, or image and likeness, have never been separated, consequently that no reconciliation between them is

needed. These eternal facts necessarily uncover the temporal so-called facts of mortal existence, and show how the latter are to be "put off" forever. Since God is not the creator of anything that is mortal or sinful, or that can ever become sinful, there is just one conclusion at which to arrive, and that is that mortal existence is a dream which must be dissipated to make way for the reign of Christ, Truth, in individual consciousness.

"Be ye transformed by the renewing of your mind," the apostle said. The only renewing or purification of mortal thought is the voluntary surrender of all belief in evil. Nothing that is sensual or sinful can ever be reconciled to that which is spiritual and pure. Scientifically considered, whatever is not already reconciled to God never can be reconciled to Him. Mortals, however, need to find this out in order to free themselves from the dream-knowledge of evil,—from sin and suffering of every sort. Had Jesus reckoned man to be flesh and blood he would not have been the Saviour of the world. His whole life-work hinged upon his scientific statement, "I and my Father are one." He laid no claim to mortality, although he appeared in the likeness of sinful flesh to show mortals the way out of a mistake. He did not try to harmonize mortality with immortality. He showed mortals how to prove the availability of spiritual good in the

destruction of every un-Godlike thought and belief.

Love, compassion, tenderness, gentleness, goodness, mercy, kindness, and purity are already at one with God, and mortals need only to surrender their belief in mortality to find the true spiritual man who reflects these and all other spiritual qualities, and is and ever has been in blissful accord with his Maker.

THE DIVINE NATURE

AN ABBREVIATED STATEMENT
HEAVEN'S FIRST LAW
THE KNOWLEDGE OF GOD
THE ONLY BEGOTTEN SON
MAN AND BODY
UNITY OF ACTION

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1910, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

THE DIVINE NATURE

AN ABBREVIATED STATEMENT OF CHRISTIAN SCIENCE AND THE PRACTICE OF CHRISTIAN SCIENCE MIND-HEALING.

Written for Use as Part of a Brief.

Webster's definition of science:

(a) Knowledge; knowledge of principles and causes; ascertained truth or facts.

(b) Accumulated and established knowledge systematized and formulated with reference to the discovery of general truths or the operation of general laws.

Christ Jesus was possessed without measure of accurate, definite knowledge concerning fundamental or divine Principle and law. He demonstrated the eternal verity that the divine law and power are equal to the cure of all diseases. Hence the term Christian Science. It is certain that if Jesus did his work lawfully and naturally he did it scientifically. If it could be shown that it was lawless or in contravention of law; that it was

in defiance of divine or fundamental naturalness, then Christianity would go down in ruins and the works of Christ would be degraded to the plane of spasmodic empiricism.

All the things that have actual being exist at the standpoint of effect in consequence of some substantial cause which has induced their existence. Everything in the universe is a manifestation of some basis, origin, source, foundation, causation, Principle. Man with his intelligence is the phenomenon of a necessarily intelligent cause or creative animus. This primary creative cause is an infinite, conscious, intelligent Being; the only law-maker; the supreme author and ruler of the universe. This Supreme Being, who is infinite good and who hath done all things well, alone may be called Deity. This divinity is the only God.

Man is a state of conscious intelligence or being. The divine plan concerning man provides for him harmonious and satisfying existence and an adequate dominion over his environment. Man governed wholly by God would be sustained in health and prosperity. God has not instituted nor procured disease or kindred ills for the discomfiture of man. They have no part in the divine nature or economy. Sickness is not a natural nor God-ordained concomitant of existence.

The human race, which declares itself to be a fallen race, is in a state of abnormity. Its fear,

sin, disease, insanity, depravity, and poverty are all illegitimate. They are utterly unlike God, and by reason of them, humanity has involved itself in prodigious disorder.

The problem of evil has harassed mankind for ages. Men have sought for a solution of the problem and for deliverance from the embrace of evil, and they have failed. In their endeavor they have had recourse to conjecture, hypotheses, philosophy and materialistic beliefs and to every form of matter, and after all the ages of materialistic theory and practice it is palpable that materialism is not delivering the race from its plight. It is admitted that fifteen or twenty million people die prematurely every year. Having failed of a solution and of deliverance through recourse to matter, humanity has decided that sickness is natural and inevitable, and has resigned itself to the tragic sequence.

Christian Science declares that the problem of disease will be solved, not by materialism, but by Mind; by recourse to pure supersensible Science, and it declares that Mind can and will cope with and eliminate disease. The crusade of Christian Science against disease is predicated partly on the discovery that sickness, as a negation, has no legal or divine right to infest or consume mankind; that its conditions are abnormal; and that it has no inherent or acquired power of continuance. Its manifestation being on a spurious basis, sickness

per se will be expelled as a negation because of the discovery and utility of the power, law, and modus that are equal to such expulsion.

The coexistence of infinitely good causation and power, and infinitely bad causation and power is impossible. Spirit and matter cannot both be primarily causative. Such a dualism is scientifically inconceivable. The attempt of materialism to locate causation in matter has failed to solve the riddle of the centuries, namely: "What is the primary cause or essence of disease?" Christian Science declares that the primary causes of the bodily impairment of the race are to be discovered in the mental realm and that individual and racial fear in its many forms has been the chief mischief-maker. It claims that disease, as a unit, is the effect of abnormal causation and that disease can be eliminated for the simple reason that the cause thereof can be abolished.

Christ Jesus demonstrated the only right way in which to heal the sick. The human race, which has become self-alienated from God and has lost its normal equipoise, can only be extricated from its dire peril and disaster by recourse to the supreme power and law of the universe; the power of God; the power of the divine Mind, which alone is equal to the cure of all diseases. Every other recourse has failed and will fail.

No person can think of anything more important than Principle, law, and power. Without

them there would be no existence; man himself would be an impossibility. If they could be abolished, the universe would collapse in chaos; and yet neither Principle, law, nor power can be cognized by the senses of a mortal. That which is equal to the creation and activity of the universe, including man, is absolutely invisible and impalpable. All that the faculty called the intellect of a human being can cognize is the effect of power and law in concrete form. It is only as a man strides past the limitations of sheer materialism that he gains a supersensible grasp of what Principle, law, and power really are.

The concrete effects of Christian Science practice are easily described by stating that all the forms of disorder in the common kinship of disease, insanity, vice, and sin have been expelled through this practice; but an adequate statement of the modus, including all that refers to cause and effect, and to prevention and cure, obviously would be too extensive to include in this brief outline.

There is an indestructible relationship between the phenomena of the universe and the noumenon which caused them to exist, and this is essential between man and the creator of man. Instinctively the human race has sought to penetrate the so-called mystery of this relationship; to acquaint itself with God "and be at peace." This relationship between divine omniscience and man who

was created and should be in the likeness of God was doubtless referred to by Jesus who said that to know the Father and the son is "life eternal." All genuine Science declares for such relationship between cause and effect.

In this realm of spiritual or mental relationship lie all the phases of activity called revelation, inspiration, spiritual communion and the scientific discovery of Principle and law. It is into this realm that men seek to enter by means of prayer and faith. It is in this realm of fixed, invisible law and power and the utility and availability thereof that Christian Science Mind-healing is operative and manifests its effectiveness through its supreme power over disease.

The ordinary human conception of faith and prayer does not accurately indicate the *modus operandi* of Christian Science healing. The different mental states called faith may be sublime with one person and ridiculous with another. Alike uncertain is that which is designated prayer. Nothing is more true than that most men pray amiss. Much that is called prayer is utterly irrational. The curative impulsion in Christian Science includes all of the best that is termed faith and prayer, but it includes vastly more. Instead of being the prayer of petition, it is the prayer or mental modus of demonstration. It is both prayer, in the highest sense, and answer also. Instead of asking God to interpose and to heal

the sick by way of response to the prayer, the work in Christian Science is in recognition of the fact that all by way of divine nature, law, power, action, privilege, availability, and opportunity necessary to the healing of the sick has ever existed wherever the sick may be and needs only to be realized and appropriated by humanity.

Christian Science declares that in the case of sickness we may have recourse to the divine with absolute avail; not by way of mystery or miraculous defiance of natural law, but by and through the enforcement of law. Christian Science Mind-healing rests upon infinite Principle. All its postulates can be vindicated by faultless, logical argument. The rule of practice is definite, fixed, complete, and scientific. The process of healing, as applied to what is termed the human body, is both reconstructive and eliminative. It invokes a power which, although invisible, was potent enough to create the universe. It overcomes and dispels diseased conditions because they are unlawful, unrighteous and unnecessary, and it is in compliance with the teaching and demonstrations of Christ Jesus, who manifested divine Principle and natural law.

HEAVEN'S FIRST LAW.

POPE'S maxim, "Order is Heaven's first law," has become so familiar as to be almost a platitude, but it is surprising to see how little its absolute truth is realized in the affairs of individuals or of nations, and it would be interesting to know if Pope himself recognized how strictly his statement is in keeping with Biblical teaching. Can there be anything more calculated to bring a sense of perfect order to the human mind than the wonder of a starlit night? As the eye travels over the panorama of stars and planets spread out in what seems to be an infinite array, and we realize that beyond are many other worlds, other suns, other planets, whose distances are measured in such numbers that finite sense reels in the attempt to grasp them, we can but be overwhelmed by the calm, the quiet, the majesty, the unbroken order of that vast multitude "moving in the harmony of Science" (Science and Health, p. 514).

The old, old question, asked in every age and still unanswered by any human hypotheses, must again recur: What is man's place in this great

scheme, or has he no place there? That many who tortured themselves with such speculations have found at last the solution to the problem is due to Mary Baker Eddy, the author of "Science and Health with Key to the Scriptures," to whom, if even for that one blessing alone, humanity owes an immeasurable debt of gratitude.

As, through practical understanding and demonstration of Christian Science, the human concept of the universe is lifted even slightly from the material toward the spiritual, the thought of Principle, hitherto supposed by the majority of people to be a vague idea which concerned students of science, but with which the "man in the street" had nothing whatever to do, takes a more prominent place, and the general belief that man is a creature of chance gradually gives place to the conviction that man and the universe are alike governed by divine Principle. Further, if the Scriptural description of man be true, he is not only the highest and most complete manifestation of Principle, or the Father, sustained in the one unchangeable law and order which governs all the ideas of infinite Mind, but, as we learn in Science and Health, he includes "all right ideas" (p. 475). If this is the ultimate to which our sense of man and his place in Mind has to attain, it is obvious that we have a long journey before us, and that we shall do well to see that we are at least making a start in the right direction.

In an illustration taken from the most scientific of all the arts—architecture—the prophet Isaiah gives a very emphatic declaration of the scientific order which prevails in the kingdom of God. In the 28th chapter the prophet describes the foundation stone which is to be laid in Zion. In that spiritual building there will be no haste, nor confusion, nor disorder, because judgment will be laid "to the line, and righteousness to the plummet."

It is perhaps a surprise to many who have flattered themselves on their sense of system and method, to find when they begin to travel towards this kingdom, in the light of Christian Science, how much diligence, promptness, and perseverance is required to keep their thoughts in order. Their first effort has to be that of learning to think right on every subject, to think in an orderly manner, instead of being swayed by impulse or sentiment. This one discovery alone will perhaps show how far the religious teachers of the past have been from realizing the necessity of systematic, accurate, and orderly thinking as a preparation for the establishment of the kingdom of heaven within.

Truth demands orderliness, and it often requires many months of alert work upon the part of the student of Christian Science before he can eradicate the habits of exaggeration, prevarication, slipshod thinking, and inaccuracy which have

characterized mortal thought and its expression. Falstaff's thirty men in buckram with whom he fought for an hour by Shrewsbury clock, stand as a warning at which every one laughs, but which many do not heed. And yet it would be impossible to enumerate the discords, disasters, and failures which could be traced to some want of order in thought or word.

If, then, "order is Heaven's first law," it follows that those who are endeavoring to aid in the establishment of the kingdom of heaven on earth, must manifest in their thoughts and lives the same orderliness as is manifested in that harmonious and immutable sequence of cause and effect which even the human concept has grasped in its sense of numbers, of notes, and in the ordered "rolling of the spheres."

THE KNOWLEDGE OF GOD.

WE read in "Science and Health with Key to the Scriptures," by Mary Baker Eddy, that Jesus defined everlasting life as "a present knowledge of his Father and of himself,—the knowledge of Love, Truth, and Life" (p. 410). It follows, then, that what man knows of God constitutes his being: his knowledge of God is his life; hence the individuality and consciousness of man consist of his knowledge of his creator. From this premise we conclude that if his consciousness includes anything which is unlike God, unlike Love, just to that extent he is not reflecting or expressing the true life.

"Josh Billings" is credited with saying, "What's the use of knowing a whole lot, if what you know isn't so?" No use! To fill our thought with that which is untrue is only to burden ourselves with false beliefs that must eventually be discarded—cast out. Sooner or later each individual must eliminate from his consciousness every thought that is unlike God, for these beliefs serve only to retard and hinder the development in his consciousness of the real man, the true

image and likeness of God. Paul said: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey." We must stop admitting to ourselves the presence, power, and reality of so-called material conditions, and keep our minds filled with the truth about God and man.

This knowledge of God is not an intellectual accomplishment; we can know God only as we entertain the right idea of His creation and love our neighbor as ourselves. Love is the divine Principle of the universe, and "the government shall be upon His shoulder." Only as Love is at work in our consciousness, only as we make it the dominating influence of our thoughts and acts, are we Christian Scientists.

THE ONLY BEGOTTEN SON.

And thou shalt say unto Pharaoh, Thus saith the Lord, Israel is my son, even my firstborn.—EXODUS, 4: 22.

IN these days of rapidly-increasing Biblical research, many students of the sacred writings are misled in their attempts to ascertain man's true status in the universe, through a general misunderstanding of the teachings of Jesus respecting his relation to the Father—to "your Father" and "our Father," as he often chose to express his genuinely universal concept of God's relation to man.

Scholastic interpretations of the Scriptures seem to darken and obscure the true significance of the statements found in John's Gospel and First Epistle, which refer to Christ Jesus as the "only begotten Son." According to traditional interpretation Jesus is represented as having been the singular and only son ever begotten of God, thereby ascribing to Deity the mortal qualities of discrimination and limitation. Students of our text-book, who have been enabled to demonstrate some understanding of divine Principle, have learned that the use of the word "only" in

connection with "begotten Son" is intended to signify that Christ is the "spiritual idea of sonship" (Science and Health, p. 331), the perfect expression of Mind, of eternal infinite Principle; that Christ represents the true ideal of man, or son, begotten by the Father; that this true son is "only begotten" in the sense that no other kind of son was ever created or revealed by God.

In the beautiful "Christmas Sermon" in "Miscellaneous Writings," Mrs. Eddy states that the understanding of the Christ, the spiritual idea in Christian Science, will ultimately "reveal man collectively, as individually, to be the Son of God" (p. 164). This scientific statement of the truth which the clear spiritual perception of our revered Leader has enabled her to advance and maintain, clearly corroborates the teachings of Jesus, who knew his own status in Truth, and who also knew that all the children of God are one in Christ, as attested by his words: "That they all may be one; as thou, Father, art in me, . . . I in them, and thou in me, that they may be made perfect in one." Paul very accurately comprehended the Master's declarations of the oneness of God's offspring, when he said that in Christ "there is neither male nor female: for ye are all one in Christ Jesus."

The command of Jesus to his students, to call no man by the name of "father," and his imperative charge that they should be perfect, even as

their Father in heaven is perfect, were unequivocal announcements not only of man's deific origin and relation to God, but also of the perfectibility of man as the spiritual expression of perfect Mind or Principle. His unerring spiritual perception enabled him to declare in positive terms a sonship for man which thrust aside all theories of material origin, with their claims of physical generation and kinship, and to announce the true generic status of man and woman as the offspring of God, "belonging to no lesser parent" (Science and Health, p. 529).

Jesus taught that all who are "born of the Spirit" are equally the sons and daughters of God, having equal rights and power, having access to the Father, equally begotten, as attested by his imperishable statement of man's divine right to manifest good, thereby reflecting the same Principle which he manifested,—"Verily, verily I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." The Scriptures are, therefore, authority for his proclamation of man's power to do the works which he accomplished by an understanding of the Principle and spiritual idea which he revealed.

We find no record of any statements made by Jesus in which he declared that he was the "only begotten Son" of God. On the contrary, he

taught that the Christ which he manifested to humanity as "the way, the truth, and the life," was the type and model for teaching and practice which would enable all men to demonstrate and know the truth which destroys the illusions of mortality. There is no other name given among men whereby we can be saved from the errors of material sense.

In the six different narratives found in the three Gospels of the exaltations of Jesus,—first when he was baptized by John the Baptist, and afterward at his transfiguration, when he led Peter, James, and John into the higher altitudes of spiritual consciousness,—it is clearly shown that the irradiance of his own spiritualized thought unveiled to them the truth concerning his relation with the Father. The Gospel writers afterwards recorded the realization thus imparted to the disciples as a divine message, in which all the narrators agree as to the import of the revelation: "This is," or "Thou art my beloved Son;" thereby giving consonant testimony as to the substance of the messages or revelations. It was not "my only begotten son," nor "my only son," but "my beloved Son: hear him;" and "my beloved Son, in whom I am well pleased."

Some translators and commentators accredit the statements contained in John 3: 16-21, to Jesus. Others maintain, with more probability, that these words are a commentary by the evangel-

ist upon the preceding statements of the Master. But in either case the two references to "the only begotten Son" contained in this section, as seen in the light of Christian Science, stand as further evidence of the fact that the Christ which was revealed to human consciousness through the man Jesus, was the representative ideal of the only offspring of the Father, and that man in Science is the likeness of the Father,—is spiritual and perfect. The earnest student in Christian Science knows that the real man is not, never was, and never can be, mortal. (See Science and Health, p. 475.)

To say that the definitions of the real man which are given in the Christian Science textbook are incorrect because they are not generally understood, would be tantamount to stating that the words of the Master on this subject are likewise incorrect, for Mrs. Eddy's statements of the nature of the true man are in perfect consonance with the assertions of all the New Testament writers concerning man and his relation to God. When Jesus declared that the flesh profits nothing; when Paul stated that the children of the flesh are not the children of God; when John declared that the material world and its children (expressed by "the lust of the flesh, . . . and the pride of life") are not of the Father, they placed an uncompromising denial upon the lie which would forever shackle

man and woman to mortality, and thus rob them of man's spiritual birthright as the only begotten Son of Spirit, God. These denials of the false claims of material sense were accompanied with positive affirmations of that true sonship which appears in Christ when we know "no man after the flesh." When we deny the false sense of self, take up our cross and follow the Christ, the path must ever lead to that supreme moment wherein we awake to note the unbroken continuity of Life at-one with its only begotten spiritual idea.

The statements in the New Testament as to God's "own Son" are often incorrectly taken to refer to God's only Son, in a human sense of singularity. This erroneous usage seems to arise from an intermixture of terms caused by phonetic similarities and by imperfect familiarity with wholly different passages which refer to "own son" and "only begotten son." This error also proceeds from careless inference and a lack of precision in making quotations. Its common acceptance and circulation attest the blindness of human belief in accepting any theory without asking if its premises conform to the standards of Truth.

When John characterized the Christ, in the first chapter of his Gospel, as the "Word" made flesh, and referred to his glory as "the only begotten of the Father, full of grace and truth," he cer-

tainly did not refer to an only son in a humanly unique sense. Had he ascribed this exclusive relation to Jesus he would never have declared in his First Epistle that immortal fact which is read and increasingly realized in our Sunday services, "Now are we the sons of God."

The student of the Bible may search the Scriptural writings from Genesis to Revelation, and according to Young's analysis he will find the term "only son" used but three times,—once in Genesis, in Jeremiah, and in Zechariah, and then solely in connection with human ties, but never in connection with the Christ, or Jesus.

The elucidation and understanding of these scientific facts by no means detract from the might, beauty, and majesty of the life and works of Christ Jesus. On the contrary, the growing comprehension of the divine Science which his teachings and demonstrations first brought to light, enhances our love and admiration for the one of whom our revered Leader says, "Jesus was the highest human concept of the perfect man. He was inseparable from Christ, the Messiah,—the divine idea of God outside the flesh" (Science and Health, p. 482). Only by demonstration of this true ideal of man are we enabled to follow the Master in an unwavering acceptance of the truth which clears our consciousness of the false claims of error, elevating it into its native realization of the same healing

Love which unceasingly calls the children of Israel up out of Egyptian darkness into the promised land or realm of Life, light, and harmony.

This whole subject will be better understood if we consider the statement in the first chapter of Hebrews, "When he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him;" also John's reference, in the first chapter of Revelation to Christ Jesus, as "the first begotten of the dead." To these we may link Paul's well-known statement concerning the Son, "that he might be the first-born among many brethren." The essential truth herein taught will be better understood as others are "begotten of [or from] the dead." Then we shall know, as did the writer of the epistle to the Hebrews, that "both he that sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren."

MAN AND BODY.

THERE are many serious misconceptions of Christian Science, and among them must be enumerated the supposition that it teaches that we have no body. Many critics have asserted this, and many beginners have worried over it until they saw the truth and realized that Christian Science teaches no such thing. Christian Science is not a doctrine of annihilation. It does not wipe out anything that really exists. It could not if it tried, but it does not even try. Divine metaphysics does not deprive a man of aught that belongs to his real being. On the contrary, our text-book says "consciousness constructs a better body when faith in matter has been conquered" (Science and Health, p. 425). It should be understood, however, that body and matter are not identical, synonymous, or suggestive, the one of the other.

Whatever of denial enters into the statements of Christian Science comes there to destroy a false belief. When the false belief disappears there is nothing left to deny. Truth is conscious only of what is true. Truth's very presence and

all-efficiency is the only denial of error which it is possible or necessary for Truth to make. We are accustomed to associate a vigorous denial of error with our affirmations of the concord of being, but this association arises only because we still seem to be conscious of something which needs to be denied.

It may be said, then, that Christian Science is emphatically a religion of affirmation. It affirms that all good is, here and now. It affirms the truth about God, man, and the universe, about Mind and body, about law and government. It declares that whatever is real about our being, God made, and that therefore it must be good, and that what God did not make is not real and has no actual existence. Man's individuality or identity is his true being, and it would be impossible to rob him of his God-given individuality and identity. Christian Science has not come to destroy but to fulfil.

A right understanding of what constitutes man's being involves a comprehension of substance. Material sense accepts only its own concept of substance; that is, matter. It cannot possibly conceive of an idea as substantial. This would be intangible, inconceivable, even absurd, to material sense. So, then, whenever a statement is made concerning man's being, material sense immediately outlines matter, thinks of pounds avoirdupois, and from this erroneous

standpoint seeks to quarrel with a statement which was never meant to embrace or designate matter.

The fundamental statement of Christian Science includes the declaration that infinite Mind *is*. The office or function of Mind is to think, to be mentally active. A mind which does not think, which is not active, which is dormant, or stagnant, is no mind. That which characterizes Mind is its capacity to think. We speak of Mind, and immediately we think of Mind's activities, of consciousness. We may say, then, that infinite Mind must express itself; and that its expression or embodiment consists of its ideas, which are necessarily like itself. (Science and Health, pp. 302, 477). This teaching as to Mind and its manifestation is sustained by the spiritual account of creation, as given in the first chapter of Genesis. "And God said, Let us make man in our image, after our likeness." If mortal man, with a diseased and limited matter body, is this image and likeness, then God as his originator must bear the general contour and similitude of the matter body, a thought too shocking to admit for a moment.

Organization and matter go hand in hand. When we speak of one, the other is always suggested to our thought. We do not think of Spirit as organized, or outlined, because organization means limitation, and the basic statement of Christian Science is that Spirit, Mind, God, is

infinite; that is to say, without limitation or organization. The material body, then, with its elaborate organization, can give us no correct idea of the reflection of infinite Spirit. The material body is a false sense of being, a material or perverted view of a spiritual reality. When this view is changed, the truth about man will be apparent. Mortals believe in a world made up of organized matter, peopled with personalities. Christian Science reveals a world of spiritual substance, peopled with spiritual ideas. When we exchange "personality" for "individuality," we reach a scientific basis, and begin to get a glimpse of man. Our Leader says, "To scientifically impersonalize the material sense of existence—rather than cling to personality—is the lesson of today" (Miscellaneous Writings, p. 310). Paul says practically the same thing when he pleads with us, "Be ye transformed by the renewing of your mind."

The hope of immortality, which is latent in all consciousness, would be unhappily placed if it had no surer foundation than matter, but there is much consolation and everlasting hope in the reasonable and demonstrable teaching of Christian Science with respect to man's individuality and immortality. The belief that matter constitutes our selfhood, that material organization is necessary to carry on the functions of being, that man is corporeal and limited, is responsible for human

discord and bodily suffering. Christian Science teaches a simplicity of existence and an integrity of individual being which rest upon the declaration that man cannot be separated from God, for "in Him we live, and move, and have our being."

UNITY OF ACTION.

PETER was by occupation a humble fisherman, while Paul was a man of learning, of the proud sect of the Pharisees; yet these two men, so dissimilar in education and association with the world, learned to display unity of action of the highest and noblest type in healing the sick and sinning. The understanding of the one God whom they worshiped enabled Peter to heal the lame man at the gate of the temple called Beautiful, and to say to the noble woman whom they called dead, "Tabitha, arise." Through this same understanding Paul, when shipwrecked on the island of Melita (modern Malta), was able to shake off the viper which had fastened itself upon his hand and to remain unharmed; likewise, to heal the sick father of the chief man of the island.

It is recorded that when Jesus called upon Peter to follow him, he straightway left his nets and became a close companion of the Galilean Prophet; whereas Paul may not have known the great Teacher personally, and at one time considered it his duty to persecute and slay the fol-

lowers of Jesus. Yet in Science these two men—the fisherman and the scholar—exhibited true unity of action, because they learned to reflect the healing power of Truth to suffering and sinning mankind. Furthermore, it is helpful to notice that although Paul had "made havoc of the church," yet this atrocious conduct was not remembered against him for evil by the members of the struggling church after he had once taken his stand in behalf of Truth. We read that there was some natural distrust of him at first, when he suddenly joined the ranks of his former victims, but no expression of hate or revenge is recorded.

The understanding of the only true God brings with it a complete obliteration of past injuries, injustices, oppressions, and grudges,—a true forgiveness, a perpetual reconciliation. As one acquires the consciousness of good and holds fast to it he loses the consciousness of evils which once seemed hard to bear. A hush falls upon those who enter into the presence of God, stilling the tumult and strife of personal grievance and producing a calm wherein only the "still small voice" of divine Love can be heard. Mrs. Eddy states, "The substance of all devotion is the reflection and demonstration of divine Love, healing sickness and destroying sin" (Science and Health, p. 241). This is the devotion which is capable of bringing about unity of action among

persons who display differing characteristics due to temperament, education, environment, and experience. This devotion supplies the central motive governing all the members of a Christianly scientific organization. To heal, using the word in its broadest sense, is to be about our Father's business.

All the manifold activities of The Mother Church and its branches center in the healing motive. The several ways and means instituted for placing the understanding of Christian Science within the reach of those who are ready for its acceptance, are just so many avenues for healing. First and foremost, the text-book of Christian Science, and our Leader's other writings, elucidating the Scriptures, fulfil this glorious mission. Then all the other activities represented by class teaching, by our church services and testimonial meetings, by the reading-rooms, the Christian Science periodicals, the committees on publication, the lectures, etc.,—all in their several ways are designed to heal. And how wonderfully these ways are meeting and mastering specific phases of ignorance and sin!

When this central motive, this true devotion, is kept pure and unsullied, the foundation is laid and kept intact for a Christian Science society or church. Its members, though representing types as dissimilar as Peter and Paul, can then cooperate under the one Mind, and thus do their

part in evangelizing the world. What a glorious prospect is even now unfolding itself before the whole of Christendom, when men and women of every name and nature shall find their joy in this genuine devotion, this unity of action,—when every theologian shall voluntarily surrender the traditions of scholastic theology in order to become as a little child, when every physician shall relinquish his trust in the action and reaction of drugs to heal, because he has discovered an unfailing remedy for all ills in the divine Mind, and when the natural scientists, versed in the seeming laws of matter, shall rejoice that the beneficent law of God is above all; when every man of business shall prosper because he prefers the kingdom of God and His righteousness to material wealth; when every politician shall be willing to sacrifice his power of personal control because he esteems more highly the rights of others; when the school-teacher, the actor, the painter, the sculptor, the athlete, each in his way, shall heal by overcoming limitations and setting up the standard of perfection.

This healing unity of action has already begun its work. It is circling the earth; and as it advances it brushes aside into deserved oblivion all the petty misunderstandings, selfish motives, eccentric ambitions, subterfuges, plots, and plans which have heretofore divided men into hostile factions by separating them from God.

FULFILLING THE LAW

BAPTISM
BLESSED ARE THE MEEK
THE SEVENTH COMMANDMENT
THE QUESTION OF ENEMIES
"LOVE ENVIETH NOT"
THE CHURCH MANUAL

Articles republished from the
Christian Science periodicals

THE CHRISTIAN SCIENCE PUBLISHING SOCIETY
FALMOUTH AND ST. PAUL STREETS
BOSTON, MASSACHUSETTS
U. S. A.

Copyright, 1911, by
THE CHRISTIAN SCIENCE PUBLISHING SOCIETY.

FULFILLING THE LAW

BAPTISM

THE subject of religious ordinances is frequently referred to by those who are interested in Christian Science, adversely or otherwise, and the neophyte is often called upon to give a reason for his changed views concerning Baptism and the Communion. With respect to the former, we find it first mentioned in the Bible as the distinguishing feature of John the Baptist's ministry. There is a tradition that his father, Zacharias, an officiating priest, was slain at the altar (Luke xi. 51), because of his refusal to give up his child in obedience to Herod's cruel edict which condemned to death all the infants in Judæa in order to kill the child Jesus. John was, however, hidden by his mother, it is said, in the desert, where he lived the life of an ascetic up to the time of his public ministry, which was cut short by his violent death for daring to rebuke Herod's immorality.

John had every reason to know the utter pow-

erlessness of rite and ceremonial to save from sin and suffering, and so had thousands of his countrymen who offered their sacrifices and listened to the reading of the law and the prophets, but who could find no remedy for their sicknesses, and lived in constant dread of what might befall them or their children from the bloodthirsty tyrants who ruled the nation. Some of these needy ones came readily to listen to John as he preached in the wilderness, calling to them, "prepare ye the way of the Lord, make his paths straight."

We thus find the son of a Jewish priest leading the people away from the observances of the church of his father, and of theirs, while preaching the doctrine of repentance from sin, and with no rite save the symbolic water baptism which, he told his converts, must give place to the baptism of the Holy Ghost. To this prophet came Jesus, "To be baptized of him," but John saw that a material rite was not for such as he. He, however, yielded to what seemed the demand of the hour, obedience to which brings a blessing to all those who follow their highest sense of truth. At the close of the simple ceremony "the heavens were opened" and Jesus was divinely impelled, was driven by the Spirit into the wilderness, where, like Moses and Elijah, he learned in his forty days' fast and vigil that man lives in and by God, Spirit, alone. Thus baptized of

the Holy Ghost, he went forth to heal the sick and the sinful, to raise the dead, and to prove that this baptism gives man dominion over all the forces of nature, as well as over all evil.

It would seem from the Gospels that Jesus' disciples, several of whom had been followers of John the Baptist, continued to employ water baptism in their ministry, and this was doubtless a necessary link between the new and the old. It certainly had much less of materiality in it than had the elaborate rites and sacrifices of the old order, concerning which Isaiah tells us that God declared, "To what purpose is the multitude of your sacrifices unto me? . . . Bring no more vain oblations; incense is an abomination unto me; . . . it is iniquity, even the solemn meeting." What God required was this: "Cease to do evil; learn to do well," and through all the ages this is the unceasing demand of divine Principle. In so far as any religious observance tends toward this end, it should at least have our respect, even though we may have found "a more excellent way."

We are told that Jesus never baptized with water, and from the first chapter of Acts we learn that when he gave his final instructions to his disciples he said, "John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence." This seemed to imply that he recognized no other baptism as of

value. Later, we find Paul saying, "Christ sent me not to baptize, but to preach the gospel."

While to many Christian people symbols seem necessary to the observance of Baptism and the Eucharist, there comes a time when outward rite not only fails to meet the deepest human need, but when it tends to obscure the spiritual sense. Paul said, "If ye be circumcised, Christ shall profit you nothing. . . . for in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love." Now neither faith nor love can be adequately discerned, or expressed materially, and yet they are indispensable alike to true worship and to true living. If God as Spirit can take no cognizance of material forms of worship, why should they continue when the truth for which they stand is apprehended, especially since Jesus made so clear the Divine purpose when he said, "The true worshipers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him"?

The tendency of mortals is to rely upon material means for their salvation from sin and sickness, but Truth calls forever, "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." With the dawning of this light within, there is of necessity a corresponding giving up of outward forms, for the demand of Truth is not that we may, but that we "must"

worship Him who is Spirit, "in spirit and in truth."

The best argument that Christian Scientists can offer in support of their concept of the Christian ordinances is their healing from both sin and sickness through this new sense of Baptism and Communion, through which they daily prove the cleansing power of divine Truth, and the applicability of these words of the Master to their every need,—"As the living Father hath sent me, and I live by the Father: so HE THAT EATETH ME, even he shall live by me." It is well for us to recall Paul's warning against clinging to outward forms, which he characterizes as "the rudiments of the world," rather than to Christ, of whom he says, "Ye are complete in him, which is the head of all principality and power."

BLESSED ARE THE MEEK

SOME one has said that two virtues not to be successfully counterfeited by hypocrisy are humility and love when these exist together, since their appearing in one character is of so exquisite effect. The wonder of Christian culture is indeed that love is found to be an essential element in all virtues. The blessedness of the meek is in their love of that which is better than worldly self-exaltation. Humility, in the beauty of holiness, is not an inert yielding of all initiative and individuality to a power against which it is vain to strive. This is the wholly human concept of meekness, and in it is involved a total misconception of the real nature of God. Man does not submit to divine decree because God is stronger than he and therefore struggle is useless. Man as indeed man, that is the image of divine Love, sees his true obedience, submission, humility, in the confiding love of the child who would not if he could choose what the father does not choose for him. Or perhaps one may say that the humble following of heavenly law—the condition of holy being, of all being that is real—is like the artist's

eager love for the laws of beauty, and his long, unsparing struggle to reflect these in his work.

Humility is that condition of thought where mankind has begun to see the impossibility of any other rightness than the eternal realities of infinite Mind. It is truly the reasonable service of God. That man who still desires to have his own way, to be something in or of himself, has not learned all the lessons of meekness. There is even a stage in the growth of the individual towards the true humility in which he seems to be proud of his very meekness. This state is nevertheless a hopeful one, for it is something to confess as an ideal the utter selflessness implied in the meekness which Jesus taught and lived. He who has accepted for himself this pure lowliness of heart as the standard of Christian perfection on earth is nearer its attainment than he who still clamors for the material rights of the individual and does not behold real "rights" to obtain solely in the individual's right relation to God.

The objection that many people express to humility as a paramount Christian virtue is that humble folk allow other people to override them; that they give up their right of independent thought or action under the aggressions of the proud and selfish. This is by no means the case, although the understanding of Christian truth proves that resistance to pride with pride or to selfishness by self seeking is forever vain. But

he who understands that his victory is in God knows how to meet and defeat oppression of whatever sort. No self assertion which is not truly the assertion of the divine selfhood can ever do any human being any good. Experience proves that events which crush out the false self-assertion work for good. No one who has learned some of these lessons ever regrets any temporary domination of injustice or tyranny on the part of other human beings when he sees that this vaunting self in his oppressors is forcing him to give up self will and turn to the divine will for relief and succor.

We have said that love is an essential quality of all true virtue, and in considering this question of meekness or humility we find that where love is not there is no true humility. The presence of any sense of resentment, for example, toward persons or conditions that demand this quality of meekness on earth shows that we are giving power to something that is opposed to God. And this power which we ourselves give to the oppressor is all the power that person or thing can have over us. Where humanity truly has conquered self within us love enters and love means that spiritual being and might have become to us the only realities. So long as we make something of the human circumstances that seem to hold us in bondage we are not free. When in the pure understanding of God's allness and love

we have yielded up our own will to Him and have given over our troublesome problems to Principle for solution, we are singularly light and free from personal responsibility, nor do we longer endow the things or persons outside ourselves with responsibility toward us, or power over us.

It seems a tremendous lesson to learn that there is but one power, one intelligence, one Mind. To mortals accustomed so long to run themselves and as many other people as possible, this humble letting alone which is demanded as the logical sequence of holding divine Mind to be the one cause and government, seems superficially considered almost an error rather than a virtue. Meditating this theme long and in the quiet of thought one is able to see what such a conviction must do to relieve not only all pride and rivalry and antagonism of warring wills, but to lift off the shoulders all the weight and burden of anxiety. And anxiety is perhaps the great cause of self-assertingness among us, in that we are driven by fear of personal failure to enforce ourselves against the interests or wishes of other people. In understanding what the humility of yielding to God truly involves we are beginning to understand the fulness of Jesus' words: "Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls."

It is only by resting in divine might, by trusting divine wisdom, that the troubled human heart can find the yoke of material bondage of every sort removed, and the joyful service and obedience of love take its place. The yoke of meek obedience which this understanding brings to us is daily knowing ourselves able to reflect the activities of divine Mind. So we see that humility, meekness, submission to the divine decree, is not inaction or sloth, even as it is not anxious straining after results, as if we were in any way, shape, or manner of ourselves causative factors in existence. True meekness comes from knowing the truth of man's relation to God and the inviolable harmony of being, God-sustained. Such essential humility is expressed in Mrs. Eddy's words: "All reality is in God and His creation, harmonious and eternal." (Science and Health, p. 472.)

THE SEVENTH COMMANDMENT

IT is typical of all Jesus' teachings that when he was asked which is the great commandment of all he chose not the negative form of the decalogue but the affirmative reading from Deuteronomy, "Thou shalt love the Lord thy God." The seventh commandment is one at which poor humanity halts and stumbles. But does not the sad failure to comply with the high standard of purity set by Jesus come chiefly from ignorance of what it is to love God and the neighbor? It is certain that purity of heart, chastity of every thought, alone truly keeps this command. Jesus taught that the very evil desires of the heart, unexpressed, break the law. But one is cleansed of these evils in learning the reality of love.

There is an interesting secondary meaning of the word adulterate cited by the Century dictionary, which says that the Latin also means to counterfeit. There is nothing more plainly a counterfeit of the real than that evil passion which human beings sometimes name love. It is of the flesh, true love is of Spirit, God; it is quickly changed to hate, true love is unchangeable; it brings suffering and destruction, true love

is endlessly beneficent. To conquer this false belief, however, one has only honestly to recognize that it is a counterfeit, not the thing one really wishes. This takes away its seeming allurement. When human beings are asked to give up any false sense of affection they seem to fear that they are asked to give up love. Yet those who resolutely take the stand expressed by Jesus where he bade one pluck out the offending eye find that they only then begin to know what love really is. Both the false fleshly sense and pure love we cannot have, but it is easily proved in human experience that to choose the pure is to clear the eyes that they may discern the reality of love, the reflection of Love.

In being led away from God by any one of the myriad beliefs of happiness or good that are not good the seventh command is broken. The starting-point of impurity of any kind is in admitting the possibility of some good that is not of God. This is to adulterate our sense of all things, of life and of truth as well as of love, with beliefs of evil. This is to counterfeit reality with what only serves to hide the real, the satisfying, thing which God decrees and governs. God has blessedness and delight for all beyond any dream of present sense, but we shall never reach His realities through the counterfeit.

Human will alone is not, however, enough to conquer any temptation. There must be the active

understanding of how to come into oneness with the opposite reality which the seeming evil would counterfeit. Between the final realization of God as Life, Love, Truth, the one creator, the one attraction, and the earthward tending evils that mortals see, stands what Mrs. Eddy describes as the second degree of mortal mind, where evil beliefs are disappearing. (See Science and Health with Key to the Scriptures, p. 115.) Here we find the word "affection." By a growing understanding of divine Love the struggling human heart is lifted above the levels of carnal desires into pure affections. To cry out upon all affection is often to expose persons defenseless to evil passions if they have not yet risen to the knowledge of Love as God. To confound the pure elements of love as it exists in families today with the evil fleshly passion is quite as disastrous as to think that evil passions are God decreed and right. There will be little danger of the incoming of evil to affections when the love of God is truly made the basis of all an individual's concept of good. Mrs. Eddy says of Jesus, "Out of the amplitude of his pure affection, he defined Love" (Science and Health, p. 54).

To center one's strength and happiness in person, rather than in nearness to God, on the other hand, is to make an idol of personality, is to set it, in belief, in the place of God. Human beings sometimes need to have their eyes opened

to the mortal selfishness of their sense of love, to let go their clutching hold on limited concepts and even to see themselves bereft of human comradeships. But this is only a temporary condition. The scientific realization that there is never any separation from Love, ever present divine good, will in time begin to demonstrate in the human experience the presence of love and companionship.

There is a sharp dividing line between pure love and the false, and any one willing to discern between them may easily do so. If an affection brings fear, selfishness, jealousy, discomfort, resentment of seeming neglect, it cannot be God-given. True love loves; it does not demand; and God's gifts bring their own peace. An affection which separates one from others or would separate its object from others—a self-seeking affection—is not blessed of God. Much so-called love is mere self-will, the desire to dominate others. People sometimes also imagine that by possessing the person of another they may so possess his goodness. This is a very insidious form of breaking the seventh commandment. One must turn to God as the source of one's good and the giver of one's victory over error.

To admit the need of any human intervention between the heart and God is to surrender the great treasure of spiritual consciousness. This is opened to any man just to the degree that he

learns the inviolable direct relation of every child of God to the Father. It is in this sweet silence of inward prayer and communion that God is revealed and spiritual joy dawns. The priceless heritage is obscured and seems lost if one allows another individual to stand between him and his union with divine Love. These things may seem a mystery to material sense, but they are become living reality to those who understand and obey the words of John—read at every Christian Science Sunday service—"Every man that hath this hope in him purifieth himself, even as he is pure."

THE QUESTION OF ENEMIES

NO man or woman who is successful in righteous and useful living wholly escapes enmity. The evil in human nature all too easily shapes itself into envy and resentment toward whatever is good enough to destroy evil or successful in defeating evil; and every earnest mortal who would rid his heart of the undesirable must watch his attitude toward those who seem to be his enemies and must be sure, in turn, that no enmity against others lodges with him. All ethical teaching holds that charity toward all is the ideal for human behavior, but not all theories, religious or otherwise, show mortals how to secure and preserve such charity in the midst of ingratitude and persecution. To maintain a serene and kindly feeling toward those who are too often swayed by evil forces and to be patient with those who are all too ready to introduce conflict into the simplest problems, requires a knowledge and practice of Christlikeness. Too many have marred their right efforts and robbed themselves of well-earned success by responding to enmity with resentment; a trap into which the enmity itself would tempt any mortal that it may embitter and

undo him. Human weapons, even the popular one of "righteous indignation," are not equal to this battle.

To know the truth, which impersonalizes error and reveals every evil to be a condition and not a person, puts you where the kindness in your heart is unshaken even while you see the evil at its worst. Not only this, but such understanding uncovers for you the evil elements as you never could see them while you believed evil to be people or people to be evil. When you learn that dealing with evil means just dealing with evil thinking, and that your own thinking must be one with good in order to preserve you from evil, you no longer dare to meet injury with resentment, or misrepresentation with bitterness; for you see that a response in your own heart is all that the evil wants in order to make you one with it for a time, and you know that your safety lies in maintaining unbroken good will toward persons even while you discern the evil that is trying to use them. Jesus did not ask deliverance from any person; he prayed broadly—"Deliver us from evil"—knowing that he must not fear it, that all men are God's children and that all must some time manifest His fatherhood in being rid of evil. And Christian Science makes so clear the impersonality of evil that you and yours and all mankind may cease to fear it either in yourselves or in others.

This knowledge that evil is impersonal takes

care of the whole question of your enemies. It is envy, or malice, or greed, not "Mr. So-and-So," which has hurt you. He is even more hurt by the evil than you, if it has used him to harm you. If your prayer can be "Deliver us from evil," and the "us" lovingly includes him, your heart is clean and you pass unharmed through the fire of the experience. If you have been so ill-used that you must forgive to be at peace, if you have been forced to cultivate kindliness where your first impulses have been unfriendly, then he who seemed an enemy has brought to you a blessing, for you have gained through knowing him a firmer hold upon the uses of good. Concerning these matters Mrs. Eddy has written in her article "Love Your Enemies," published in her book, "Miscellaneous Writings," "Simply count your enemy to be that which defiles, defaces, and dethrones the Christ-image that you should reflect. Whatever purifies, sanctifies, and consecrates human life, is not an enemy, however much we suffer in the process" (p. 8). And upon page 227 of the same book she pens a beautiful picture of "a life in which the fresh flowers of feeling blossom, and, like the camomile, the more trampled upon, the sweeter the odor they send forth to benefit mankind; a life wherein calm, self-respected thoughts abide in tabernacles of their own, dwelling upon a holy hill, speaking the truth in the heart; a life wherein the mind can rest in green

pastures, beside the still waters, on isles of sweet refreshment."

A life such as this truly knows the superb forgiveness of wrong which proves the futility of enmity. Jesus' command, "Bless them that curse you, do good to them that hate you," can be obeyed as Mrs. Eddy's teaching lifts life above personalities and helps you to look upon unkindness as an opportunity to prove the value and the availability of love. Trouble is not trouble to you, nor is enmity an enemy, when Christian Science is understood and lived. All trying experience then becomes a problem which the law of Love can solve, and the question of your enemies is resolved into the lesson of learning how and why you have no enemies. "When a man's ways please the Lord," wrote the wise man, "he maketh even his enemies to be at peace with him."

"LOVE ENVIETH NOT"

CHRISTIANITY with its lessons of love is nominally the guiding star of most civilized nations, and one of its warnings is this: "Take heed, and beware of covetousness: for a man's life consisteth not in the abundance of the things which he possesseth." Love and truth are the things really worth gaining.

Envy is a by-product of covetousness. Covetousness as directed at the possessions, material or mental, of some specific person or class or at material things in general may at first seem free from envy; but in time envy of some one who has attained something we have striven for in vain or which we should like to have is likely to follow the covetous thought. La Rochefoucauld finds freedom from envy the mark of truest human greatness.

The line may seem hard to draw between a right striving for progress, whether in the material realm or in the "interior self" and a selfish sense of desire or ambition. Indeed, it is only a scientific sense of all things which can rightly adjust the balance. He ceases to covet who knows that all good comes to him from God.

He knows that his mental concepts of God and man are what everywhere determine his progress. No one has the right concept of the love of God who sees one man as having been given more than another of any truly good thing. Just to the degree that the love of God is realized we know that He is no respecter of persons.

It then becomes impossible for us to look with envious longing at another human being. In short, common sense shows us that to envy another is about the most nonsensical occupation mortal mind indulges; and perhaps this is why it so often seems so near to madness. It is seldom that even personal injury rouses in one as great hatred for an offender as mere envy of some one's successes seems to do. In "Science and Health with Key to the Scriptures" Mrs. Eddy, speaking of the gulf between Jesus and his betrayer, says "This spiritual distance inflamed Judas' envy" (p. 47). Love for spiritual good would, however, have set him among the faithful disciples.

Envy is the antithesis of love. Envy is one of the most insidious of mortal mind's qualities. It disguises itself under all sorts of self-justifying excuses. The unwillingness to hear praise of another is prompted by envy, and so is the picking of flaws in admirable people. The rejoicing in hearing iniquity spoken of another is in proportion to our envy and his success or his good-

ness; and even the sympathy we feel for another's misfortunes is often proportionate to our satisfaction in the removal of some superiority in him which we formerly envied. Many an honest bit of self-analysis has detected envy as the root of some evil weed of hate which one had struggled in vain to kill. Very few people hate a person in whom they envy nothing.

Love, however, and love alone gives us the point of view indicated by Mrs. Eddy's words. "Blessed is that man who seeth his brother's need and supplieth it, seeking his own in another's good" (Science and Health, p. 518). Covetousness and envy look at the good things of another and long to possess them, and, even though quite unconsciously, are really ready to take at his expense. Love looks at others to see what their need is and to supply it, and to find in this its own achievement and full reward. Instead of the uneasiness which envy feels at another's good fortune, love has tenderness for his sufferings and rejoicing when these are relieved. Perhaps the crown of human happiness is the joy we feel in the happiness of some one dearly beloved. But if all men are our brothers, then all are beloved of us, and in their happiness is our own. This it is to love the neighbor as the self.

The sure cure for envy is gratitude. Gratitude is really the child of love. We love God for the good He gives us. Love for Him is

born when we first know what good really is, really taste the excellence of spiritual joy. We love that which is seen to be altogether lovely. After this recognition of Spirit comes gratitude for the new-found happiness, and the meekness of a child possesses the heart that was perhaps hard and worldly before. No thankfulness for any material good was ever so all pervading, sweet as the fragrance of flowers is sweet—as the gratitude that streams through the consciousness of one who has learned to recognize spiritual good, the actual presence of divine Love here and now. When this has been realized envy of others for their possessions or achievements disappears; one sees and knows the omnipresence of God, who is Love and good. This is being satisfied; and in true satisfaction envy has no entering place.

After the revelation of what it is to which we are really all heirs alike and the attendant gratitude for spiritual understanding, we learn to walk the daily round as in God's sight. We are no longer looking at the possessions of others. We are considering our own and giving hourly thanks for blessings perhaps hitherto wholly ignored. And even before the higher light of divine understanding has shone for us we may begin recounting mentally the things in our present experience that we have to be grateful for. It is in the right appreciation of these things—

gratitude for bits of beauty and brightness, for the ability to do some small deed of love for some one, in the privilege of serving never so humbly some large work of comfort or good to the world—that we learn to spiritualize our thoughts of all things. The spiritualizing of our concepts is what lifts us, till gradually better and better things are declared in our present experience.

THE CHURCH MANUAL

CHRISTIAN SCIENTISTS have for their instruction the Scriptures, the writings of Mrs. Eddy, which open to them the Scriptures, and the Church Manual, the rules of which help them to apply what they have been taught. The Bible, understood through Christian Science, is aiding its students individually to live in Christian discipleship; the Manual of The Church of Christ, Scientist, in providing that Christian Scientists shall work together, is helping them collectively to live in Christian fellowship. The teaching of the Scriptures and the Christian Science text-book brings about the individual correction of thought, while the rules of the Church Manual make possible right action through groups of individuals and through the whole body of Scientists. So, the Bible, Science and Health, and the Manual are equally important in their places. The Manual bears definite relation to the other two books in that it shows us how to take the steps that will bring their teaching into our lives in all necessary relations with our fellow-men. It safeguards and regenerates

Christian fellowship by promoting the best possible form of church organization. For these reasons, therefore, it can no more be dispensed with than can the Scriptures or the Christian Science text-book.

Of the Bible Mrs. Eddy has written: "Christian Scientists are fishers of men. The Bible is our sea-beaten rock. It guides the fishermen. It stands the storm. It engages the attention and enriches the being of all men" (The First Church of Christ, Scientist, and Miscellany, p. 295). Christian Scientists themselves know what place the Christian Science text-book holds in their regeneration; how it makes plain the words of prophet, apostle, and of the Master himself; how it brings Christian healing into human experience today. And concerning the Manual Mrs. Eddy has said: "Of this I am sure, that each Rule and By-law in this Manual will increase the spirituality of him who obeys it, invigorate his capacity to heal the sick, to comfort such as mourn, and to awaken the sinner" (The First Church of Christ, Scientist, and Miscellany, p. 230). In keeping with the law and order set forth in the Manual, we have the Sunday Lesson-Sermons, the midweek testimony meetings, the provision of monthly, weekly, and daily reading-matter, the board of lecturers, the Christian Science reading-rooms, the committee on publication work, the rotation of church officers, etc., while, in keeping

with its instructions, students are being taught and patients are being healed in all the world. Great reforms, indeed, are going on through the united action for good which operates through the Christian Science movement, and the outward and visible activities bear witness to the inward and spiritual understanding, which is itself being quickened by the law and order and discipline of right organization.

It is best for the Christian Scientist at present that he is not allowed to live to himself. His place in organization teaches him many things that he cannot learn otherwise, for it lifts him from the selfish consideration of his personal problems to the unselfish support of an impersonal cause. Within the ample boundaries of the Christian Science organization he finds multiplied opportunities for surrendering his own will, his own opinion, and his own comfort to the good of the whole,—opportunities unafforded even by the home or by any outside life in the world; and he is cheered by good example and by happy fellowship to higher faith in good as the ends of organization are worked out together.

If, then, the Church Manual, with the organization for which it provides, has so large a place in the establishment and growth of Christian Science, it is essential that Christian Scientists be keenly alive to its provisions and its demands. Continual fidelity, for instance, to the instruction

found in Article VIII., Section 1, that "neither animosity nor mere personal attachment" shall govern motives and actions; to the warning in the same paragraph against "prophesying, judging, condemning, counseling, influencing or being influenced erroneously;" to the demand for a charitable attitude toward all religious, medical, and legal points of view; to the adoption, so insistently urged, of the spirit of the golden rule, —this fidelity, we know, will help in the making over of human nature, until in some fair day by-laws to provide for such consistent Christian behavior shall be no longer necessary. And it is unquestionably true that he who really does heed the requirement set forth in the Manual concerning Jesus' teaching that each shall go to his brother alone and tell him of his fault before publishing it to others, accepts a discipline which makes him in deed as well as in profession a genuine Christian Scientist.

Because the question of church organization is so vital a matter, it becomes naturally an important point to protect. A Christian Scientist who cannot at the moment be made suddenly disloyal to the Bible, to the Christian Science text-book or to its writer, can perhaps, through innumerable arguments, be persuaded into a lukewarm attitude toward church organization. Indifference, restlessness, criticism that is mere fault-finding and is not constructively helpful,

are the symptoms of coming under such persuasion. To prevent this each member needs to keep his thoughts warm and loving toward all church activities; to be cheerfully in his place at meetings whenever possible; to be helpfully interested in every detail of cooperative work, though this does not mean necessarily that he shall take part, personally, in every church undertaking; for the quietest and least conspicuous church-member is sometimes best serving the church. It does mean, however, that we must guard zealously our love for organization, even in its present incomplete form, that we may not hinder its growth into greater beauty and utility.

Indifference to organization indicates that we believe we value the Scriptures and the Christian Science text-book, but refuse the discipline their teaching asks of us through the rules and by-laws of the Manual. Finding and keeping a place within organization means sometimes the surrender of ease and self-will, but it means, too, shelter and safety and the right to peace. So long, then, as the Leader of the Christian Science movement sees there is need for organization to establish Christian Science, no student may fancy that he has rightly "outgrown" organization. The Christian Scientist is a standard-bearer within The Church of Christ, Scientist, and he who remains loyally and lovingly at his post best serves God, all humanity, and himself.

It may be said, truly, that the inspiration for the Church Manual is found in the life of Mrs. Eddy. Everything asked of Christian Scientists in maintaining the cause beyond and above all personal interests, Mrs. Eddy herself has done before them. Had she consulted only her own comfort she might have been tempted to apply what she knows of God just to the working out of her own salvation. Instead, she has labored forty years and more to give of her store to the world; she has been impelled to found the church with all its educational branches, and to protect its growing activities; she has foregone ease, and has bound herself to this task, that we, too, may find the Christ-healing for our sin and pain. Consistent and blessed is the Christian Scientist who can bind himself with her until many more shall find their healing and until The Church of Christ, Scientist, shall stand in good will to all men, radiant and triumphant in the earth.

7.50
H#3673

Date Due

APR 20 '75

PRINTED IN U. S. A.

GTU Library
3 2400 00781 1403

Christian science publishing society
"Awake thou that sleepest."
MKC43
C555a